UNITED CHURCH HERALD

VOL. 1, NO. 3

NOVEMBER 6, 1958

THE MINISTRY OF GLASS

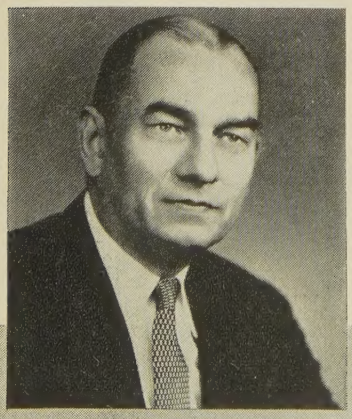
page 8

FROM THE CO-PRESIDENTS' VIEWPOINT

SINCE ONE of these days, before too many years it is now our confident hope, we shall be submitting to our people one United Church budget for the underwriting of *Our Christian World Mission*, it may be helpful to share with readers of the *United Church Herald* three paragraphs from an editorial written by the Rev. Dr. Roy Schreiner, editor of *The Church Advocate*, biweekly journal of the Churches of God in North America.

Not to be confused with the Church of God with headquarters at Anderson, Ind., the Churches of God in North America is a small religious body, approximately 30,000 communicants, with headquarters at Harrisburg, Pa. It is really a child of the old Reformed Church which is now part of the Evangelical and Reformed constituency of the United Church of Christ.

The Churches of God in North America was founded by the Rev. John Winebrenner around 1815-25, when he was pastor of Salem Reformed Church at Harrisburg. He and many of his people were touched by the so-called "Second Great Awakening" which swept the Atlantic seaboard between 1800 and 1840, spreading westward through Kentucky, Tennessee, Ohio and Indiana. Out of it came also the United Brethren Church (now part of the Evangelical United Brethren), the Christian (now part of the Congregational Christian constituency) and the Disciples of Christ. The latter communion has already expressed an official interest in becoming part of the United Church of Christ and has representative consultants meeting with our Commissions to Prepare a Constitution and a Statement of Faith.



The Church Advocate is published by a Christian religious body with a somewhat more conservative doctrinal viewpoint than is common in the constituencies of the United Church of Christ. For this reason the following paragraphs are all the more significant:

"We receive letters from time to time," wrote Dr. Schreiner, "from people who are sincerely concerned about matters of doctrine. They are fearful of the influence of what they term 'modernism' in our churches. They are most insistent about what they consider to be the 'fundamental' position in theology and doctrine. They deplore the looseness of the position of many of their fellow church members on matters of faith and practice.

"But one matter about which they are strangely silent is a basic, fundamental element of Christian doctrine. They do not seem to be alarmed about our financial statistics. They perhaps do not realize that a treasurer's report is just as much an item of doctrine as a belief in the Virgin Birth. For if that report reveals a deficit, if it indicates that the churches have failed to give 'as God has prospered them,' then the report reveals a deficit of Christian faith, a lack of fundamental conviction, just as surely as if someone preached a sermon advocating disbelief in scriptural miracles.

"A deficit in the budget is more dangerous to the church than all the attacks of skeptics, for it is indicative of a 'fifth column' working silently within the body," Dr. Schreiner added.

Whatever else those paragraphs suggest, they reflect in their writer a sensitivity to the distinction between two definitions of "faith": Assent to a series of verbal propositions about God and, on the other hand, response to God, acceptance of his grace and commitment to the doing of his will and to getting it done throughout the earth. The two are not mutually exclusive, but certainly one without the other is deficient.

The Heidelberg Catechism, which has been a precious part of the heritage especially of the Reformed constituency in the E and R Church, asks in Question 21: "What is true faith?" The answer is given as follows:

"It is not only a certain knowledge, whereby I hold for truth all that God has revealed to us in his word, but also a hearty trust, which the Holy Ghost works in me by the gospel, that not only to others, but to me also, forgiveness of sins, everlasting righteousness and salvation are freely given by God, merely of grace, only for the sake of Christ's merits."

There, in the language of 1563, is substantially what a church editor was saying once again in the language of 1958.

Space will be reserved in each issue of *United Church Herald* for the co-presidents of the United Church of Christ. It is understood, however, that they are under no obligation to prepare a column for every issue! Dr. Wagner is president of the Evangelical and Reformed Church and co-president of the United Church of Christ.

James E. Wagner

UNITED CHURCH HERALD

VOL. 1 NO. 3 NOVEMBER 6, 1958

COVER STORY: It is the thesis of the article, "The ministry of glass" (page 8), that crystal is a brilliant medium for symbolizing basic Christian experiences and memorializing historic Christian events.

Our cover photograph of seven water goblets — designed by Sidney Waugh and produced by Steuben Glass of Corning, New York — depicts the seven "capital" sins: sloth, envy, pride, gluttony, anger, avarice, lust.

The list is of great antiquity and represents an attempt by the early church to name, within the mystic number of seven, "the primary 'impulses' most likely to give rise to sin." Photo by courtesy of Steuben Glass.

CO-EDITORS

Theodore C. Braun Andrew Vance McCracken

ASSISTANT EDITORS

Frances S. Smith Elmer F. Ansley

EDITORIAL ASSISTANTS

Nell O'Day Jane C. Weeks

PROMOTION, ADVERTISING, CIRCULATION

Elmer F. Ansley Mildred Chace

Pearl S. Hemingway Mareta F. Kahlenberg

FROM THE CO-PRESIDENTS' VIEWPOINT	JAMES E. WAGNER	2
PUBLIC FUNDS FOR PAROCHIAL SCHOOLS?	HAROLD A. BOSLEY	4
THE ROLE OF GRATITUDE AND FAITH	HUGH STEVENSON TIGNER	6
WHY SHOULD SUCH THINGS BE?	AN EDITORIAL	7
THE MINISTRY OF GLASS		8
TRAINING SENIOR CITIZENS TO SERVE THE CHURCH	EDWARD L. SCHLINGMAN	10
OUR UNITED WITNESS IN "HELL'S KITCHEN"	JOSEPH J. BEVILACQUA	10
WHICH WAY AFRICA	CHARLES P. BLAKNEY	12
FOUNDED ON A ROCK	CHURCH OF THE MONTH	16
WOMAN'S THANK OFFERING AIDS CHRISTIAN MISSION	FLORENCE BURGER	18
PILGRIMAGE TO NEW ST. LOUIS CHURCHES	BARBARA BELL CIBOSKY	19
JOINT MATERIALS FOR THE UNITED CHURCH	HENRY SMITH LEIPER	20
BOOKS		22
LETTERS		23
NEWS WITHIN THE UNITED CHURCH OF CHRIST		24
NEWS OF THE WORLD-WIDE CHURCH		28
OBITUARIES		30
THE RECORD		33

JOINT PUBLICATION COMMITTEE

Erwin R. Koch and James W. Lenhart, co-chairmen, Carl J. Bender, Alford Carleton, Donald C. Dearborn, Truman B. Douglass, Fred Hoskins, Mareta F. Kahlenberg, Robert C. Kienle, William C. Mingle, Edward A. Powers, John L. Schmidt, Herbert R. Smith, Henry I. Stahr.

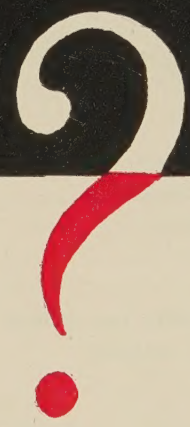
EDITORIAL CONSULTANTS

J. Martin Bailey, Robbins W. Barstow, Ben Bradford, Eugene M. Bushong, Lucy M. Eldredge, Richard M. Fagley, J. Kenneth Kohler, Henry S. Leiper, Mary Ely Lyman, John W. Mueller, Everett C. Parker, Margot Sherman Peet, Robert W. Spike, John Stewart, Betty Thompson, Carl Hermann Voss, Loren Walters.

Published biweekly, except monthly in July and August, by the Joint Publication Committee of the United Church of Christ, representing the Pilgrim Press Division of the Board of Home Missions, Congregational Christian churches, the Board of Business Management and the General Council of the Evangelical and Reformed Church. Second-class postage paid at New York, N. Y. and St. Louis, Mo. Subscription rates: $2.50 per year for individual subscriptions; $1.50 per family per year for 100 per cent subscriptions; special rates for armed forces and students. Canadian postage: $.50; foreign postage: $1.00 per year. Single copies: 15¢. *Subscribers:* Please send notice of change of address, along with old address, one month before change to: 289 Fourth Ave., New York 10, N. Y. (Congregational Christian) and 1720 Chouteau Ave., St. Louis 3, Mo. (Evangelical and Reformed).

POSTMASTER: Please send Form 3579 and other correspondence to: UNITED CHURCH HERALD, 1720 Chouteau Ave., St. Louis 3, Missouri.

PUBLIC FUNDS FOR PAROCHIAL SCHOOLS



HAROLD A. BOSLEY

PUBLIC DISCUSSION of whether there should be any aid to parochial schools from public funds is of long standing. Confining this quick survey to the last fifty years, we have witnessed more than discussion.

We have seen an epidemic of lawsuits over whether public-school buses should take Roman Catholic children to parochial schools and whether state funds may provide required textbooks in non-religious courses in parochial schools. Questioned also is whether the welfare program of the Federal Government in providing aid for school luncheons and medical care should include parochial schools as well as public schools.

Court Cases

In more than twenty states these cases have traveled to the state Supreme Courts, half a dozen have gone to the Supreme Court of the United States and more are on their way there.

Unfortunately, but I suppose unavoidably, a growth in bitterness and misunderstanding has accompanied this outbreak of efforts to secure recognition for the claim of parochial schools on public funds. In some predominantly Roman Catholic communities in New England, for example, efforts to vote bonds for the erection of needed public-school buildings have been defeated by a solid Catholic vote in opposition. In Kentucky, Ohio, New Mexico, Michigan and Illinois there have been cases in which local public-school boards with a majority of Catholic members have attempted to turn the public schools into parochial schools.

It has been estimated that 90 per cent of the parochial schools in the United States are operated by the Roman Catholic church. Some Jewish congregations, some Lutheran and a few other groups have what they call parochial schools—a school system that parallels the public-school system through college and university instruction. But the real center of the tension we face—the one that worries me the most—arises from the efforts of Roman Catholics to secure aid for their schools. The other groups have either said nothing or have opposed the move. This, then, in rough outline is the problem we face today.

What is a parochial school?

A parochial school is one created, maintained and governed by a religious body. It may be created because there is no other local school system or because the parent body does not consider the existing system adequate. In the United States the motive is clearly the latter—the parent church believes that the system of public education of our country does not provide an adequate education for its children. So, it builds a school of its own.

Constitutional Right

No one would challenge the constitutional right of the parent church to teach and encourage study and worship according to its doctrines, practices and government in schools of its own. There can be no serious disagreement between Roman Catholic and non-Roman Catholic groups over this point. But there can and there must be disagreement on two other equally clear points.

First, a parochial school is an integral part of a church. It is as truly a function and responsibility of the church as is the conduct of a service of worship. The parochial school is created to train children in areas felt by the church to be neglected by the public school, yet important to the religious faith of the child. The parochial school is based on

Dr. Bosley is minister of the First Methodist Church of Evanston, Ill. Photo by courtesy of RNS.

the philosophy that the education of the child is the duty of the family and the church, not of the state. Therefore, the parochial school is an essential part of the church which creates it.

A second point is that a parochial school is in no sense a public school. Even though children from other religious groups may be admitted, it is not a public school. The buildings are not owned and controlled by a community of citizens who have some voice in their administration. The title of ownership in the public schools of Evanston, Illinois, for example, is vested in the community and in the elected officers of the school board and the city council. The title of parochial schools is vested in the titular head of the church that creates them, whether bishop, archbishop or cardinal.

The determination of policy and the selection of a faculty for a parochial school do not rest with a school board which is subject to election and recall by the voters; they rest with the authorities of the parent church. If a faculty member of the public-school system is ousted by what he believes to be arbitrary and unfair action on the part of the school administration, he may seek redress in the civil courts. But if a church should discharge a lay faculty member on the ground that his actions or utterances are inimical to the church, where could he seek redress?

Decisive Voice

Another way to emphasize the point is to say that the axiom that voters and taxpayers have a basic right to have a decisive voice in how their tax money is used is denied by the parochial-school system. The taxpayers and voters as such have no voice at all in the supervision of the monies used by the parochial school. That rests with the church and not with the community.

Advocates of public aid to parochial schools either overlook or make light of one basic fact: The only way a parochial school can lay claim to public money is to become a public school—which would surely defeat the purpose for which it was created.

The cry is frequently heard that Roman Catholics are the victims of double taxation because they must pay both the tax levy for public schools and the fees for the education of their children in parochial schools. But is it accurate to call this double taxation? They are forced to do one; they choose to do the other. If the church makes them feel they must send their children to a parochial school, that is a matter between them and their church. But it is not double taxation from the point of view of civil law.

The plea that the parochial school actually saves the community money since it relieves the public school of the need to provide for a great many children is equally specious. To begin with, the community did not ask or instruct the church to aid it in this manner; the church chose to do so—and not in order to relieve the community of additional costs but in order to achieve purposes peculiar and important to the church.

Additional Schools

If the church should discontinue all parochial schools we would need to build additional schools to care for their students and we would. Of that there can be no doubt. It would be our duty and immediate obligation to do so.

However, when parochial schools seek public funds this plea dies at once since they are asking that they be treated as public schools at the tax office but nowhere else. It comes down to a very hard fact: Where the parochial school parallels the work of the public schools, it is unnecessary since the state is obligated to provide this schooling in any event to every child. Where the parochial school differs from and goes beyond the public schools, it is in the actual propagation of one religious faith, and the state cannot subsidize this so long as our understanding of the separation of church and state prevails.

Time and again I've heard it argued that for us to refuse public monies to a parochial school is, in effect, a form of religious discrimination against the student and his family. The argument is a smooth one, I'll admit.

Appealing Argument

Here for example is a child, John Doe. His father is taxed for his education and it would be provided for him from public funds if he went to a public school. But because John, out of deference to his religious faith, goes to a parochial school, he is denied the assistance that would be his if he went to the public school. Notice this: The state forces him to go to school and the state sets up minimum standards of instruction and attendance. The church complies with all these requirements when it builds its parochial schools and urges John to come. The church has exercised its constitutional right to build its schools; the state has exercised its right to set up standards and levy support for the education of children—but because John is a Roman Catholic he is denied the monies levied for his support by the state, and the church's educational efforts while accepted by the state as adequate are denied support by the state because it is a church.

Thus the argument runs—and I can

(Continued on page 30)

Students at Catholic high school, Omaha use archdiocese paper as a "textbook."

HUGH STEVENSON TIGNER

The Role of Gratitude and Faith

THANKFULNESS is set forth in the Bible as one of our most important responses. But, like everything else we know and do, it has to be learned.

The good parent begins teaching verbal expressions of gratitude almost as soon as the child begins to talk. We think of this as good manners and so it is. But it is more than that. There is something greatly good and deeply right about it, something peculiarly and magnificently human about saying, "Thank you." If you have never thought of this simple thing as having so much importance, take it away and see the difference.

No Thank You

A friend of mine once told me of finding a piece of property which he recognized as belonging to a certain man and of going to some trouble to return it to him. When my friend arrived with the lost article, its owner was sitting on his porch and, without moving a limb, said, "Just set it down there on the step." That was the total response —no questions, no comments, no thank you. It was like tossing an ear of corn to a sated pig.

To be sure, we do not do kindly things in order to be thanked. We do them out of sympathy, to express goodwill and to cultivate neighborliness. But if we don't get any response the good enterprise of neighborliness is stalled and it gives one the silly and lonely feeling of having mistaken a wooden Indian for a man. When a person says, "Thank you," you know he is alive. It's human to give thanks.

There is, however, quite a distance between saying "Thank you" as a form of etiquette and being a thankful person. The good parent does not teach the child to say it merely for the sake of politeness, but also for the purpose of coaching the heart. The hope is that a thankful personality may be developed.

You have met people who were polite enough in manner but who really had no gratitude at the center of themselves. One type is the "self-made man" who recognizes no debt to anyone and no help from anywhere, and fancies that he has earned everything he has received—just as though he had changed his own diapers, invented the language and created the opportunities for his achievements. This man is actually angry because he has not had everything his own way. Don't expect any generosity from him. He is a miser and his main defect is that he has no awareness of how much has been given to him.

Another type of ingrate is the self-pitying person who, according to his story, has never received as much as he merited and has always come out the little end of the horn—like the old fellow who complained that he had only two teeth left in his head, "and they don't hit." You have noticed that you do not enjoy the company of ungrateful persons.

It isn't easy to get the idea of gratitude. Nothing much has seemed to happen since last Christmas, when suddenly the calendar says it's almost time to celebrate a day of thanksgiving. What for? Like as not, a boy can't think of any good reasons. This gift of life? He's been too busy living to think about that. Besides he is still in the process of finding out what the gift is worth. His youth? That only makes him a ward of his elders and prevents him from doing and having the things he'd like. His home and all the good things that go with home? One naturally has those things the way one has hair on his head; and why be thankful for something you have to wash and comb and take to the barber shop?

Need to Awake

The point is that we have to be waked up to our blessings. Until that awakening we have little awareness of how much has been given to us. We tend to accept the bountiful gifts of creation (nature, grace, history and human society) somewhat as a rabbit accepts lettuce. It does not occur to it that somebody plowed the garden, bought the seed, planted it, fertilized it, cultivated it and that without this contribution there wouldn't be any lettuce.

Why is it right and good to be a thankful person? I think at once of three reasons. In the first place, thankfulness is in accord with the facts of life. We are all colossally indebted beings. We are recipients of a charity operating through the process of nature and history. We didn't make ourselves. We didn't make the universe that supports our life and provides us with all our opportunities. We didn't create the

(Continued on page 32)

Dr. Tigner is minister of the Congregational Christian church in Riverhead, N. Y.

WHY SHOULD SUCH THINGS BE?

AN EDITORIAL

WE IN THE UNITED STATES, despite much evidence to the contrary, have made further advances in the field of race relations during the last decade than were recorded by our nation in the entire previous half century.

A recent opinion poll reveals that even Southerners, faced with a wholly unaccustomed way of living, are "increasingly placing law and order above their hostility to desegregation." The cult of white supremacy and states' rights is running headlong into the much deeper belief in fair play for all.

We rejoice at such encouraging reports of advance in integration. The American people, challenged on the one hand by the political ideals of democracy and on the other by Communist strictures upon this admittedly undemocratic hangover of racial discrimination, are coming to grips more and more earnestly with the inescapable need of meeting in new and relevant ways the demand for justice and humaneness in national existence.

Human Brotherhood

And the Supreme Court still stands supreme despite efforts of some unwise citizens to evade its orders by subterfuge and the attempts of lawless groups and individuals to nullify its decrees by mob rule and intimidation — as happened so recently in Clinton, Tenn. with the wanton destruction of an integrated public school.

A glance at any morning's newspaper will reveal, nevertheless, how far we have to go before the gap can be closed between what is theoretically accepted and what is actually practiced in the realm of human brotherhood.

"I will never open the public schools of Little Rock as integrated institutions," declares Gov. Orval E. Faubus of Arkansas, who daily defies the Federal Government in the spirit of an "unregenerated" Confederate rebel. "I will never voluntarily yield to that which I am unalterably convinced will destroy our public school system," states Gov. J. Lindsay Almond of Virginia, who struts as leader of the "massive resistance" movement against integration. Thus two governors who have closed schools — rather than admit Negro children to classrooms with whites — responded to the third and most basic pronouncement on integration by the United States Supreme Court.

Reading of the insults, indignities, injustices and harassments to which Negro Americans are daily being subjected and pondering the obvious implications of such behavior, one is led to ask with a kind of angry bewilderment: "Why should such things be?"

Wide World Photos

Negroes are turned away from service in "white" church in Little Rock, Ark.

The answer, it appears to us, must be sought in part at least from the social psychologists. Aberrations of this type cannot be explained on superficial grounds. The roots of individual character have to be probed, the bases of social behavior unearthed and brought to light before any of us can comprehend what actually goes on.

The radical sinfulness of human nature, the fundamental wrongness still embedded deeply in our cultural tradition, the residual paganism of our attitudes, the veneer of Christian pretensions that overlies our essentially unchristian approach to life — together with the hidden fears, frustrations and anxieties which demand expression through the well-known process of "scapegoating" — combine to make victims of those who for any reason may be more or less safely victimized.

In order to end a condition of this sort and to solve the problem it creates, a long, tedious, patiently conducted program of personal and group re-education is required. But this does not mean that because a measure of progress has been or is being made in the elimination of Jim Crow, the South or any other region in our land may be left to finish the task as best it can in its own time and manner. We must insist, one and all, that law and order be observed by everyone!

Civil Liberties

Trends toward community-wide intimidation and toward the arbitrary use of force by lawless groups, threatening the structure of the civil liberties on which our American way of life is based, must be summarily arrested — if not by local and state authorities, then by the Federal Government itself. Anything less than this is anarchy.

Desegregation presents our churches, meanwhile, with an opportunity to do something basic and significant. It is probably true, as critics aver, that "eleven o'clock on Sunday morning continues to be the most segregated hour of the entire week in most parts of the United States."

It is for us all — and especially members of the United Church of Christ who have been inextricably involved in civil rights for many years — to expose without fear and to conclude forthwith the discriminatory practices which mar the landscape of American life — in both North and South. "God bless America" — eternally yes, we sing and pray but may God help all of us to become more a part of a truly democratic America whose moral and spiritual leadership is so needed throughout the world in these times. And may God help us all to play our role in the ministry of reconciliation that is called for now as seldom before in the history of our nation and in the annals of mankind. AVM

The Ministry of Glass

Traditional figures of Madonna and Child recast in contemporary setting by American sculptress Gwen Lux.

The founding of the American Board for Foreign Missions is commemorated by Sidney Waugh in design representing famous "Haystack Meeting" held by five Williams College students in 1806.

Photos by courtesy Steuben Glass, New York.

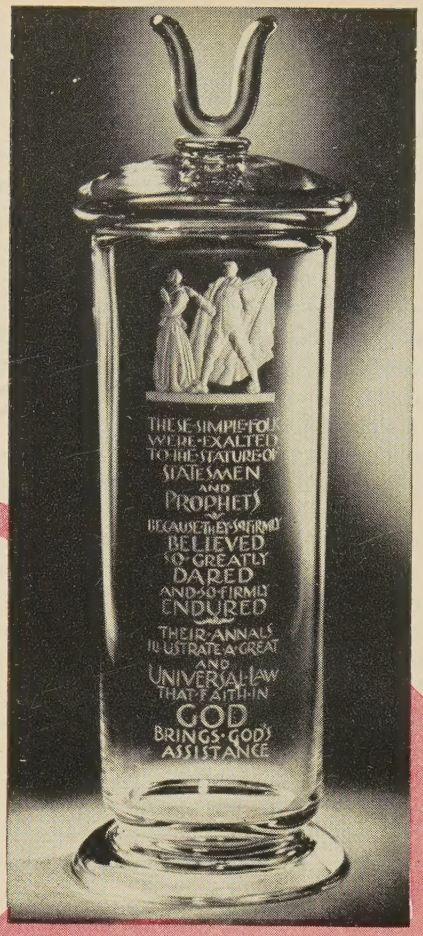
Bruce Moore's Thanksgiving bowl recalls first Thanksgiving in 1621 when Pilgrims praised God for fruits of first harvest.

While we believe that the ministry of the "word"—both spoken and written—is central in Protestantism, there are genuine religious values, too, in the glowing beauty and creative ministry of glass—stained and crystal.

For some of us, to be sure, our heritage of Protestant simplicity is completely satisfying and we are ill at ease in the ruby or amber glow of some sanctuaries. Many of our churches, however, are more and more employing the ancient skills and faultless tastes of competent glass craftsmen to tell a new and living story in sanctuary windows of jeweled gluss.

More than this—churches, ecclesiastical organizations and many church people are discovering the subtle beauty of engraved crystal—in salient contrast to earlier over-elaborated glass forms—a brilliant medium for memorializing historic Christian events and for symbolizing basic Christian experiences.

On this 350th anniversary of glassmaking in the United States—"the oldest industry in the New World"—*United Church Herald* pays tribute to the subtle and authentic ministry of glass and displays on these pages some examples of matchless beauty and distinguished design, products of Steuben Glass, Corning, New York.



The Puritan Vase is a tribute to the first settlers whose faith in God sustained them in tribulation.

The Wise Men bring gifts to the Babe as angels herald his birth.

In star-cut solid crystal the words of II Peter 1:19 shine out on a "star" of refracted light within the crystal.

Training senior citizen

LAST WINTER in India I rode in a train to Madras with a young Hindu. Our conversation, strangely enough, dealt with taxes, retirement and death. "At what age does retirement pay begin for American workers?" he asked. "At 65," I told him.

"In India, retirement starts at 55," the young tax collector informed me.

This surprised me and I expressed my commendation for this forward look on the part of India. But my companion made a significant observation.

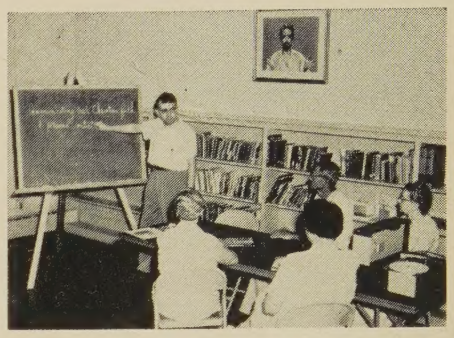
"In America, your life expectancy is about 70 years, making an average of five years with retirement pay. In India, the average is 44 years. So we are dead eleven years before we 'retire.' "

For India, the problem of useful activity and worthwhile endeavor for retired and semi-retired people is practically non-existent, while in the United States this is a concern of growing magnitude. Not only are most workers being retired on reaching the age limit but many industries now retire employees on the basis of years of service —often below the usual retirement age. In addition, the shorter workweek increases the time which can rest heavily on an older person's hands.

In view of this, a responsibility falls on the church at two levels. We must find ways to use the resources of our so-called senior citizens more adequately and must provide more outlets for their interests and means of serving others.

The situation is complicated because many churches are growing so rapidly in membership that their finances are not sufficient to employ extra staff members to carry their added responsibilities. In general, the larger the church, the greater its problems in providing adequate services to the community as a whole.

Fortunately, there is a growing group of people eagerly looking for useful work in the church. These are the retired and semi-retired members who volunteer for a great variety of jobs.



Volunteers prepare for church service.

Unfortunately, their lack of training and experience in person-to-person interviews, public relations and even office work very often is taken as an indication that they are not equipped for such jobs.

In view of this problem, a study was made during the past year which dealt with the place of the senior citizen in the Voluntary Service Program of the Evangelical and Reformed Church which until that time had concentrated

OUR UNITED WITNESS IN "HELL'S KITCHEN"

JOSEPH J. BEVILACQUA

TO BRING the Christian faith to the thousands of people crammed into the run-down inner-city area of New York City known as "Hell's Kitchen," Broadway Congregational Church and Martha Memorial Evangelical and Reformed Church have joined forces in a united ministry known as the West Side Parish.

In a neighborhood which extends from 48th to 60th Streets and from Broadway four blocks west to Eleventh Avenue, people of varied ethnic strains and economic strata are packed into old "brownstone" buildings built to be occupied by one or two families but now housing as many as twenty.

Juvenile delinquency, traffic in narcotics and teen-age prostitution flourish alarmingly. Murder is not infrequent. According to a recent census, more than 21,000 people were crowded into this section of the city alone, 60 per cent of them Puerto Ricans, and many more have since moved in. Citizens of the United States, they are struggling—often against the extremely difficult odds of a language barrier, poverty, loneliness and ugly surroundings—to become accepted members of their community.

Some years ago, Broadway Congregational Church made a thorough study of this critical neighborhood. With a sense of missionary obligation, the church began a program in a small store-front community center called Plymouth House. Dr. Hazel L. Perkison was the director of what has since developed into an active community program as part of West Side Parish.

Mr. Bevilacqua is second from right.

A specialized ministry to Puerto Rican citizens was provided by Martha Memorial Evangelical and Reformed Church when, in February 1957, the author was called to be its minister. He was also made part-time director of the West Side Parish thereby launching the cooperative ministry of these Evangelical and Reformed and Congregational

o serve the church

EDWARD L. SCHLINGMAN

on young people. A number of local churches had asked meanwhile that a training program be developed. The result has been a program to train these older members for local church service. The current session of classes began last month.

Each one-month training period covers as many as twenty areas of service and includes study of the Christian faith, ways to meet people, the place of evangelism and stewardship in the local church, the techniques of group activities, training in office work, ways of using and operating audio-visual equipment and instruction on how the church does its work. Other areas of training are added as the need and interest arise and opportunities for valuable practice are provided during the training period.

The ways in which older church members can use their personal talents and interests are numberless. Some are already providing leadership for playgrounds and social activities in neighborhood houses. Others help with the paper work or sorting jobs for their local Christian Rural Overseas Program (CROP) or Church World Service clothing collection centers. They assist migrant workers' families and serve as attendants and house mothers—respectively—in homes for the aged and orphanages.

The Voluntary Service Training Center is located five miles southwest of Pottstown, Pa., only three hours from New York City. It was dedicated in September 1954. Since July 1955, the center has also been a meeting place for many denominational, interdenominational and ecumenical groups. Committees of the National and World Councils of Churches use it as a regular conference center, and local churches book it for every available week end.

While the program and facilities are provided by the center, it is hoped that the cost for each trainee will be underwritten by the local church sponsoring the worker-in-training. The estimated cost per person is $150 per month, which covers food, lodging, medical insurance and other expenses including the educational trips and practice sessions in nearby churches.

When they have completed training, members are available immediately on a voluntary basis to their own congregations or they may look forward to employment on a semi-professional basis, with a small stipend from the church or agency using their services, to augment their retirement incomes.

Churches and individuals wishing to take advantage of this training program may send applications to the Voluntary Service Training Center, R.D. 2, Pottstown, Pa., for acceptance in January, April, July or October, when each new unit begins study. They will receive all the descriptive materials they need for this challenging training program.

Dr. Schlingman is director of camps and conferences and of Voluntary Service Training Program of the E and R Board of Christian Education and Publication. Photo by Frey.

Christian churches in New York.

In the short time that Broadway Congregational and Martha Memorial churches have cooperated in this project, accomplishment has followed accomplishment. Working together, Dr. Albert J. Penner, the former minister of Broadway Church, and the author directed the parish programs. With the help of Edward B. Blackman, assistant to the minister at Broadway, and a staff of six women and four men, several objectives were realized. A church school, released-time classes and classes in English were organized. A children's club and a Friendly Neighbor's program were also begun, as well as housing and legal aid and social work clinics. Church services and Bible classes are, of course, a major part of the project.

Dr. Penner has said of the program: "Through a total ministry we wanted to lead people from the isolation of the city block to the communion of the church. We wanted to help these families find the happiness of Christian living."

The Evangelical and Reformed Church through its Board of National Missions in May authorized a gift of $6,000 and a loan of $20,000 for property and program for the West Side Parish.

With this encouragement a more ambitious program was begun. In cooperation with the Ecumenical Voluntary Service of the National Council of Churches, the parish secured the services of ten young college and seminary students, including one Puerto Rican. With staff members of the two churches they conducted a block-by-block campaign last summer in an effort to meet the needs of children and families in their neighborhood.

During July and August two Bible classes were conducted daily and in some of the vacant lots nearby outdoor movies were shown. Groups of children were sent for two weeks to Camp Medusa, located in Medusa, N. Y., thirty miles south of Albany, and children and their families were taken on day trips and excursions.

A program for youth and young adults—which is in the developmental stage—will be continued and expanded.

The program's aim has been summarized as follows: Although it includes recreation, canteens, sports and dances, the emphasis and goal are definitely on Christian nurture. An interesting and penetrating evangelical thrust marks the entire project.

The West Side Parish looks toward the day when a unified Protestant ministry can be formed involving the five Protestant churches in the area and their denominations, as well as the Protestant Council of the City of New York, the City Mission Society and Union Theological Seminary. To date, offers of cooperation have been received from the Presbyterian and Evangelical United Brethren churches.

Here then is a brief outline of a united parish program already in operation. Those directing the program see it not as one in which the fortunate reach down to the unfortunate but as one in which practicing—and practical—Christians are coping with some of the crises of inner-city life.

Mr. Bevilacqua is well qualified for his work as associate director of the West Side Parish as well as minister of Martha Memorial (E and R) Church. He spent eight years in Puerto Rico as superintendent of the Congregational Christian Conference. Photo by courtesy of the author.

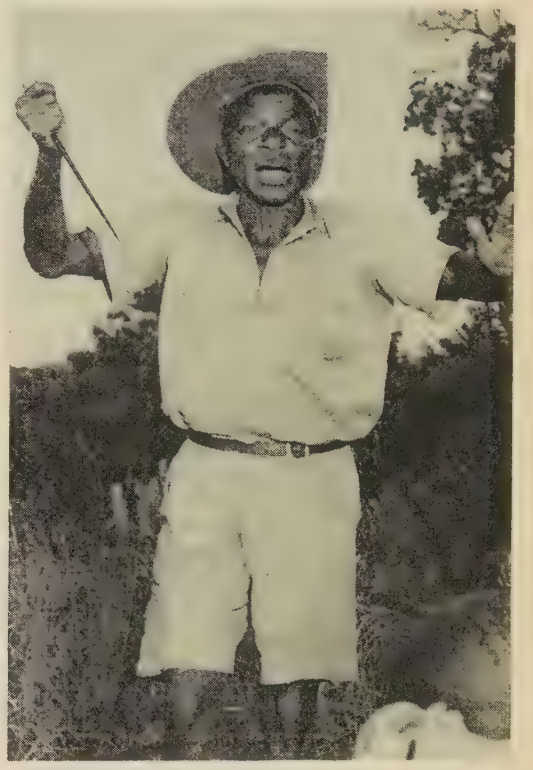
Which
Way
AFRICA

CHARLES P. BLAKNEY

American Board missionary and interim superintendent of Rhodesian churches.

Africa is part of a world of awakening aspirations for self-determination. Below this high plateau, the Sabi and Duvuli Rivers meet in the heart of old Africa. Pictured are villagers and witch doctor chanting in unison.

OLD AFRICA



This member of two worlds wears a British uniform and an Aussie hat as a government messenger but wields knife to ward off spirits.

Evangelist talks with members of his parish. He travels from place to place trying to combat superstitions of the people and teach them about Christ and his way.

TO CECIL RHODES, Africa meant empire. It once meant slaves to the United States. It means diamonds, gold and other products to those whose enterprise drives them in search of wealth.

To the Christian missionary—the emissary of the gospel—Africa means people, people, people—a vast throng of human beings who have suffered for years from ignorance—and the cupidity of Western imperialism. Our early missionaries found the people of Africa almost fabulously responsive. Some deep "instinct" seemed to rise up in answer to the Christian message and its offer of a new way of life. But it is difficult to combat the superstitions of centuries.

Today Africans are looking for hope and help where they think they may find it, turning in many instances to communism. But it is our confidence that in Christ they will find the way.

Illustration at left is artist's copy of early African mask recently unearthed.

Continued on next page ▸

An elderly couple looks across the valley toward the city — where their children have gone to live. Can these parents appreciate the ideas and rising hopes of children so removed in time and space?

Open market in city teems with strangers, echoes to babble of dialects. But illusions of end to loneliness cannot hide haunting native fears.

NEW AFRICA

Africa looks toward a new day of stability. The man who lives in this house is dedicated to the future; his home is a symbol of it.

The new Christian Africa needs its houses of God, too. The Rev. Elijah Mwadira Sithole shows some of his parishioners the progress on their little church which stands not far from the witch doctor and beer hall.

Their worship home temporarily, this church is less than three years old but it already has an average attendance of 250 on Sundays.

Officers meet monthly to plan the church program. The Rev. Geoffrey Thrussell from the British Congregational church in Salisbury encourages group.

This gentleman is none other than the witch doctor in city clothes. He brings his familiar wares to sell to gullible transplanted villagers.

Beer, an antidote to insecurity, is sold for a thruppence in the government-controlled beer hall. Step right up and buy a few shillings worth of confidence. The medicine doesn't last and the men come again tomorrow.

Pastor Mwadira at family worship. He is a force for good in the community — to change not only the face but the heart of Africa.

Money for the church came from America. When the roof is on, the money will be gone. Members are willing to sit on floor but, without help, will sit a long time.

When villagers come to the city, whether they be Christian or non-Christian, white or black, they are welcomed by the women of the church whose expressions of genuine friendship overcome loneliness.

FOUNDED ON A ROCK

REMEMBERING Jesus' words "upon this rock I will build my church," First Congregational Church in Redwood City, Calif. has done just that. A beautiful modern sanctuary has been built upon a natural outcropping of rock atop the hill which overlooks the largest residential area of the city.

The rock is visible both in the chancel of the church and on the outside of the main façade, with plants and shrubs growing around it both inside and outdoors. It serves as a dramatic reminder not only of Plymouth Rock where our Pilgrim forefathers landed but also that the foundation of Christ's church must be as solid and secure as this huge rock. The tall chancel cross, which is the dominant symbol in the church, is of concrete and reaches fifty-two feet from the floor to the ceiling. The communion table is of Tennessee sandstone and weighs 4,750 pounds. Of special interest are the ceramic tiles which are set into the end walls of the sanctuary. Designed by a Korean artist, they incorporate the best known Christian symbols. Unique in artistry and craftsmanship, the candle holders and offering plates were made locally and the organ is a three-manual Möller.

This is the oldest Protestant church in California's historic San Mateo County. It was organized on November 2, 1862 by twelve men and women who gathered in the local courthouse for their first services. The first sanctuary was built in 1864 in the central business district and was rebuilt in 1906 after the devastating San Francisco earthquake and fire. In 1922 the church was remodeled into a social hall and a new sanctuary was erected alongside it in the heart of the city.

Chancel makes effective use of natural rock outcropping also seen in exterior view (right).

But as the years passed, the area around the church became exclusively commercial and the new residential housing moved farther and farther from the church. Dr. Harley H. Gill, former superintendent of the Northern California Congregational Conference, and later Dr. William D. Pratt, the present superintendent, counseled the church officers to relocate.

In 1949 a new church site was optioned in the open fields beyond the rapidly developing residential subdivisions—two and a half miles from the downtown location. Two years later it was purchased for $9,700 and the architect, Kingsford Jones, went to work. In 1952, 1954 and 1955 building fund canvasses were conducted and another is now in progress. The first unit including a chapel, fellowship hall, church-school rooms, kitchen and study, built at a cost of $108,000, was dedicated April 25, 1954.

But it was not long before these new quarters were outgrown. Five neighboring garages had to be used to accommodate the church-school overflow, and both church services and church-school sessions were first held on a two-shift basis. Later it had to be stretched to three Sunday morning shifts.

The building committee headed by Charles Randlett, a civil engineer, set to work again and on March 10, 1957 the next two

units of the master plan were dedicated—the new sanctuary and the office wing which doubles for religious education use on Sundays. This last building project totaled $305,000.

During this period the church's membership has tripled, passing the 1,000 mark last month, and the program too has grown. There are now eight adult classes, five youth fellowships, thirteen couples' groups, two annual lecture series, seminars on social issues, a unique summer drama program *(See* Advance, *October 19, 1956)*, a day nursery and parent education program on child development, dynamic Women's and Laymen's Fellowships and a men's breakfast study group. The ministers of this thriving church, the Rev. David M. Held and the Rev. Herbert N. Allen, sincerely believe that First Church is indeed built on a rock!

Church of the Month

Photographs by Phil Fein and Associates of San Francisco by courtesy of First Church, Redwood City, Calif.

Woman's Thank Offering Aids Christian Mission

Florence Burger

WHAT A BEAUTIFUL picture of thanksgiving was given by the Psalmist in the words:

I give thee thanks, O Lord,
with my whole heart!

To give thanks with the whole heart is thanksgiving at its highest and best.

How desperately we moderns need to be constantly in such a state of thankfulness to God, the creator and "giver of every good and perfect gift"! What a wonderful catharsis for our souls! In these days when so many of us are "anxious and troubled about many things," continual reflection and meditation upon the greatness and goodness of God can help dispel our fears, our anxieties, our doubts, our despairs.

We cannot be "disquieted within us" if we have learned to give thanks with our whole hearts. This outreach of our souls, our minds and our hearts in thankfulness to God in sickness and health, in joy and in sorrow, in poverty and wealth, in times of crisis and in times of stability can give meaning and wholeness to life. But we must also remember that thanksgiving receives meaning not only through the spoken word but also through the art of sharing with others. Behind us stands the inexpressible love of God exemplified in the gift of his Son, Jesus Christ. Our response must be the dedication of ourselves and our gifts to the service of Christ and our fellow-men. Given in love and thankfulness, these gifts make it possible for countless others to believe and give thanks to God with their whole hearts, as in the photo above. Our gifts help to bring the lost to Christ, feed the hungry, clothe the naked, nurse the sick, preach good news to the poor, give sight to the blind and set the prisoner free.

Japanese students enjoy pipe organ purchased with Women's Guild Thank Offering funds.

November 23, the Sunday before Advent, is the day set aside by the Women's Guild of the Evangelical and Reformed Church as Thank Offering Sunday.

The 1958 Thank Offering service was written by Mrs. John R. Eggen Sr. of Gowanda, N. Y. She has used as her theme "We believe and give thanks," combining the 1958 Women's Guild program theme with the essence of Thank Offering to give us a vital service.

In her excellent interpretation of the Thank Offering, Mrs. Eggen has asked and answered three very important questions: Why do we have a Thank Offering service? Why do we observe Thank Offering each day? Why do we have this "second mile giving"?

The answers to these questions can help acquaint all church members with the meaning of Thank Offering and can give a new awareness of the joy and fulfillment that can come to others and ourselves if "we believe and give thanks."

All spiritual life chairmen have received a letter offering some suggestions for the Thank Offering service. A copy of the service was included with the letter, and one is also in the 1958 spiritual life envelope of the Women's Guild "Kit." Additional copies are available from the Women's Guild, 2969 West 25th St., Cleveland 13, Ohio, at 5 cents each; 25 for 75 cents; 50 for $1.00.

Florence (Mrs. Martin) Burger is spiritual life chairman for the Women's Guild (E and R) in Jamestown, Mo. Photo by courtesy of the Women's Guild.

Congregational Christian women have a similar type of individual "plus" gift given in gratitude to God for the many things we have in life which often we tend to take for granted. Known as the Woman's Gift, it is given every day—when a woman reads her Bible or sits down to pray or talks to a friend about spiritual things. It is not merely a check written at the end of the year or a remittance from a local group's treasury. Rather it is a daily gift, however small, through which a woman acknowledges that the important things in life are God-given, not man-made.

At the end of the year each woman brings her offering of past months and. together with other members of her Women's Fellowship, dedicates it to *Our Christian World Mission.*

Last June at the biennial meeting of the General Council of Congregational Christian churches the sum of $410,000 was dedicated by members of the National Women's Fellowship as the Woman's Gift. It will enable the boards and agencies of the churches to undertake work which they know must be done but which their limited budgets prevent them from carrying out. In this way Congregational Christian women feel they have a personal share in taking Christ's gospel around the world.

Whether we make our gift through Thank Offering or the Woman's Gift, we would do so in the spirit of the poet George Herbert who wrote the following memorable lines:

Thou that hast given so much to me,
Give one thing more—a grateful heart;
Not thankful when it pleaseth me,
As if thy blessings had spare days;
But such a heart, whose pulse may be
Thy praise. Amen.

"Pilgrims" conclude their tour with a visit to the Faith-Salem Evangelical and Reformed Church where stained-glass window serves as one of sanctuary walls.

Pilgrimage to New St. Louis Churches

BARBARA BELL CIBOSKY

IT WAS HOT and humid. The Sunday afternoon traffic seemed heavier than usual. But more than seventy members of Pilgrim Congregational Church in St. Louis, Mo. were having a good time. They were making a five-hour pilgrimage to new churches which, among other outstanding features, have unusual stained-glass windows.

Unlike those city churches which have retreated to the suburbs, Pilgrim, whose minister is the Rev. Dr. Allen Hackett, has stayed in its changing mid-city community. The members, who worship in a fifty-one-year-old sanctuary, have no plans to build a new church —or for that matter to install new stained-glass windows. The purpose of their Sunday afternoon pilgrimage, in their minister's words, was "to broaden horizons and to develop a taste for modern art by exposure to it."

As soon as the morning service and coffee hour at Pilgrim Church were over, the group went in private cars to Second Baptist Church in Ladue, a suburb west of the city. There on the spacious lawn surrounding the modern church and educational building, the city families had as good a time as if they were on an old-fashioned church picnic.

In the church, the group was impressed with its simplicity. Emil Frei, an artist in stained glass, answered questions about the nine floor-to-ceiling panels picturing Jesus on the Mount and the Beatitudes.

Mr. Frei is the second of three generations of his family to be associated with stained-glass art and is president of the Emil Frei art glass firm in St. Louis. The work of his studio differs from most in the United States and in Europe in that one artist conceives, designs and paints a complete window. In many studios, an artist does only one specialized task.

Throughout the visit, Mr. Frei, accompanying the group, gave background explanations in respect to the glass and answered questions. Tour chairman R. Evan Wall, a St. Louis architect and member of Pilgrim Church, explained the relation between the windows and the architectural structure of the buildings. At Second Baptist Church, for instance, the dark red-brown stylized painting was on an all-white mass of the building's exterior.

In contrast to the light colors and simplicity of Second Baptist Church was the softly lighted and semi-Gothic structure of the Webster Groves Christian Church whose minister is the Rev. Raymond McCallister. He explained to the "pilgrims" that the windows were unusual in that they told their story entirely through text and symbols.

On one side of the sanctuary, the windows traced the history of the Christian church. Those on the other side depicted the message of the church. Mr. Frei noted that the twelve chancel windows, each symbolic of a disciple, were in warm colors while the sanctuary windows were a cool blue-grey in tone.

The earliest colored-glass windows are generally considered to have been introduced in the sixth century by Justinian at the Santa Sophia Church in Constantinople. Since the twelfth century, when iron window frames and enamel paint were added, stained-glass windows have changed very little. According to Mr. Frei, the chief reason for having stained glass in a church is to invoke an attitude of worship and "to inspire the worshiper to become a better Christian."

Twenty-four long, rectangular windows caught the interest of Pilgrim members at St. Peter's Roman Catholic Church in Kirkwood. Each of the windows, through the use of symbols, portrays one part of the mass. The Rt. Rev. Monsignor Alphonse E. Westhoff pointed out that the color of the windows becomes more intense as they near the altar, serving to draw the attention of the worshiper to the focal point of the mass.

The last church visited was Faith-Salem Evangelical and Reformed Church, ending the tour appropriately with a member of our United Church of Christ fellowship. "Most moving" was the way one member described this church's stained-glass window, which serves as one of the sanctuary's walls. The life of Christ is pictured in the window. The story begins near the rear of the sanctuary with his birth and continues through the resurrection and ascension, which are portrayed nearest the chancel.

Although Pilgrim Church members and friends could join the tour and leave it as they wished, most of them continued with the "pilgrimage" during the entire afternoon. At the tour's conclusion, the Pilgrim Church members agreed that the afternoon had given them new insights into and better understanding of a most expressive and meaningful medium of worship.

Barbara Bell Cibosky of Webster Groves, Mo. is a former editorial assistant of *The Messenger*. Photo courtesy of the Faith-Salem E and R Church, St. Louis, Mo.

JOINT MATERIALS FOR UNITED CHURCH

HENRY SMITH LEIPER

EFFICIENT WORKMANSHIP demands good tools. But no two workmen will use the same tools—certainly not in exactly the same way. Nor will one workman use all the tools designed for a complicated job. This observation refers to the "tool kit" which has been put together to help Evangelical and Reformed and Congregational Christian ministers and lay leaders cultivate support for all aspects of the life of the church. The current packet includes about thirty items.

Basic Tools

(Both the Department of United Promotion of the Evangelical and Reformed Church and the Missions Council of the Congregational Christian churches prepared supplementary Christian enlistment materials pertinent to their respective communions. Most of the basic pieces, however, such as those referred to and illustrated in this article, have had a common distribution.)

The fact that there are so many reminds me of the incident reported by a minister who went to preach at a small country church on a very stormy day. One farmer constituted the entire congregation. The minister asked him whether it might be a good idea to cancel the service. The farmer replied that when he went to feed his cattle, even if only one showed up, he felt it right to feed it.

Taking the hint the minister went through the entire service including a rather long sermon. When he later shook hands with "the congregation" at the door he ventured to ask whether what he had done was helpful. "Well," replied his one hearer, "I only want to say that when only one cow shows up to be fed I don't dump the whole load."

No one, in this case, is expected to "dump the whole load"! This presentation involves two of the main tools designed for use in the whole fellowship of the United Church of Christ.

The fact that we are still in a uniting process as a fellowship has necessitated a decision as to the name to be used for what has been known to Congregational Christians as the "Every Member Canvass" and to Evangelical and Reformed members as the "Kingdom Roll Call." Obviously one or the other had to be chosen or some new designation found. The latter course was chosen and the name selected unanimously to replace the former titles is *Our Christian Enlistment.*

Varied Procedures

The two main documents deserve a brief review:

First, logically, is "The Program and Budgets Builder"—a revised and enlarged edition. It gives a complete outline for clarifying objectives and building an over-all program in the local church. It represents the work of thirty people from both wings of our uniting churches who shared in its preparation and who wrote it from actual church experience.

This manual suggests ways in which a church may assess its present program and plan for advancement. It envisages "deep-level preparation," an all-church planning conference and varied procedures for creating a more effective program beginning with the worship services. It wisely counsels ways of avoiding the "introversion of the average congregation"—its concern for its own worship comfort, its own budget prosperity and its own social solidarity as contrasted with its

Dr. Leiper is minister and executive secretary of the Missions Council of the CC churches.

What they are saying

If the enthusiastic response already received from those who have examined the materials offered this year for our uniting churches is any indication, there are power and persuasiveness in this 'kit.' Here are some of the unsolicited comments from members both of the E and R and CC fellowships:

"Thanks for the wonderful 'stuff'!"
William A. Slater (E and R)

"What an excellent job you have done on this year's Program and Budgets Builder!"
William T. Scott Jr. (CC)

"What a pleasant surprise the revised and enlarged Budgets Builder is. A fine resource piece that we expect to depend on heavily."
J. S. Fussell (E and R)

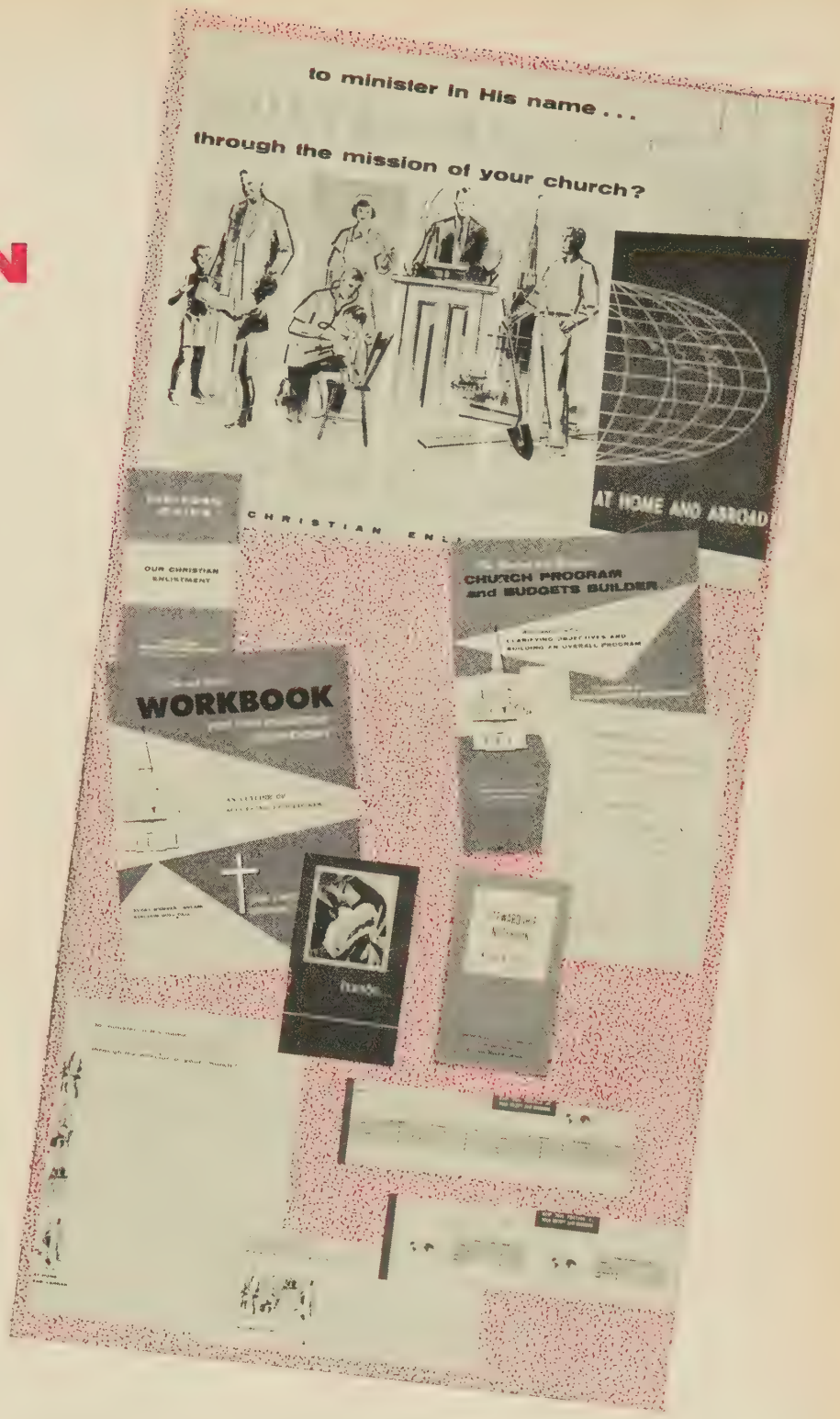
"We appreciate the excellence of these materials."
J. Kenneth Kohler (E and R)

"The program planning booklet is the perfect answer to a parish self-study. . . . It could not be more suitable."
Henry A. Campbell (CC)

"The 'kit' bears the marks of true Christian stewardship in its preparation."
Karlton C. Johnson (CC)

"Excellent! The resource materials suggested are going to be a great help."
William M. Edwards (CC)

PROMOTION


to minister in His name . . .
through the mission of your church?
AT HOME AND ABROAD
CHURCH PROGRAM and BUDGETS BUILDER
WORKBOOK

expression of concern for the wider ministries of the church embraced in *Our Christian World Mission.*

The minister of one of our large and effective churches remarked significantly: "It is extraordinarily difficult for me to understand how a church can possibly justify any action such as carpeting its floor or roofing its structure or even paying its minister before it pays its full share to the mission of the church." And he was not a member of a mission board either!

Total Program

Yet this manual takes full account of what needs to be done for "God's house and its care." Each section is provided with a careful listing of resource material. The author wisely observes: "It may not be possible to advance along every line suggested in the 'Builder.' Pick and choose.

"Better to select a few goals and achieve them than to handicap a forward movement by spreading the church's forces too thin."

The second manual applies specifically to every-member financial support of the church. It is called "The Work Book." Suggested procedures are given for enlisting the support of every member in the total program of the church. Its twenty-four pages are filled with detailed ways of carrying through an undertaking worthy both of the importance of what the church claims for itself and of what it offers the world in the name of its Lord.

Items such as a time chart, a roster of indispensable leaders and committees, a service of commissioning for those who visit the church members, and sample letters related to the "enlistment" are included. It is safe to say that no church which makes the effort —and it will be an effort—commensurate with the complexity and importance of its task can fail to record at least some advance—if these materials are used as recommended.

Other items are listed in the "Directory of Promotional Materials, United Church of Christ, 1959-1960." All may be ordered from the offices of the Missions Council (Congregational Christian), 287 Fourth Avenue, New York 10, N. Y., and the West Coast Distribution Center, Room 680 Flood Building, 870 Market St., San Francisco 2, Calif. These materials may also be ordered from the offices of the Department of United Promotion, Evangelical and Reformed Church, 1720 Chouteau Ave., St. Louis 3, Mo.

BOOKS

AMERICAN PROTESTANTISM AND SOCIAL ISSUES 1919-1939

By Robert Moats Miller *(University of North Carolina Press, $6.00)*

EVERYONE who has benefitted by Hopkins' *Rise of the Social Gospel in American Protestantism* and May's *Protestant Churches and Industrial America* has waited impatiently for a companion study which would bring the record of American Christian social concern up to date. Robert Moats Miller has done this with skill and comprehensiveness. The issues he deals with will be familiar in greater or lesser degree to almost every reader of *United Church Herald* and doubtless many readers will have been involved personally in some of the situations analyzed.

Prof. Miller, who teaches history at the University of North Carolina, gives a fair and objective portrayal of the religio-ethical climate in America from World War I to World War II. We may still be too close to the events to comprehend their full meaning. Nevertheless, the author avoids the pitfalls and clichés so common when cultural climates change and short-range wisdom produces the impulse to exhibit superiority by indictment and sweeping judgment.

He pays tribute, for example, to Reinhold Niebuhr for his part in helping to redirect the religious understanding of a whole generation of leaders, but contends that the pacifism and anti-New Dealism of Niebuhr in this same period symbolize the distortion of judgment to which even the wisest are prone as cultural climates change. Still other great figures in pulpit and press, classroom and counting house were "taken in" by "America First" and disarmament to a point of weakness.

The author takes account of and is sympathetic to the depth of religious idealism and confidence in the perfectability of society which impregnated so much of American culture. Though some back-tracking had to be done, the fundamental purpose of Protestant leadership was a genuine desire to relate religion to the full scale of life. The best brains and hearts of Protestant Christianity have been unstintingly applied to every major problem in the period described—the welfare of minorities and victims of industrial immaturity and mismanagement, strangulation by super patriots, suppression of the search for truth in education or attempts to eliminate war.

One cannot but be impressed with the range of material from which Prof. Miller has drawn. His familiarity with the denominational publications alone would provide a major study. Every major denomination will be indebted to Prof. Miller for the manner in which he has portrayed their respective responses to each of the principal issues. As Congregational Christians might well suspect, their communion has reason to be gratified with the role played by individuals and national bodies in witnessing to their faith in the trouble spots of the nation and world. Though there were inconsistencies and ambiguities, at least our fellow communicants didn't sit on the sidelines.

Prof. Miller has made a rich contribution to our understanding of Protestantism's role in one period of American life. One suspects it will be a long time before a more comprehensive analysis will be made.

Victor Obenhaus
Associate professor of the church in agricultural and industrial life, Chicago Theological Seminary.

PROPHETIC FAITH IN ISAIAH

By Sheldon H. Blank *(Harper and Brothers, $3.75)*

PROF. SHELDON BLANK of Hebrew Union College is one of the outstanding biblical scholars of our day, known especially for his interpretation of the prophetic religion of ancient Israel. He has written for professional journals numerous studies on various aspects of Deutero-Isaiah's message. Here he presents for the general reader the fruits of his research, including also stimulating studies of First Isaiah and Trito-Isaiah.

He recognizes the complicated composite character of the book of *Isaiah*. Besides the historical Isaiah (in parts of chs. 1-39), Deutero-Isaiah (chs. 40-55) and Trito-Isaiah (chs. 56-66, but not a unity), he speaks of Isaiah the messianist (cf. chs. 9 and 11), Isaiah the apocalyptist (cf. chs. 24-27) and the Isaiah of legend (chs. 7 and 8). The author's method is an interesting combination of commentary and exposition, and his book an introduction to different types of prophetic faith.

The larger part of the volume is devoted to Deutero-Isaiah but the briefer discussions of the rest of the book are nonetheless instructive and stimulating. Prof. Blank isolates in Chapter 7 the Immanuel prophecy which he ascribes to the Isaiah of legend. The highlight of his fine interpretation of Deutero-Isaiah is his interpretation of the "Servant Songs" in terms of the prophetic servant Israel, with a mission of making God known to all the people of the earth. His discussion has significant implications for the role of the synagogue and the church today.

Herbert G. May
Professor of Old Testament, Oberlin Graduate School of Theology.

HOW THE CHURCH CAN HELP WHERE DELINQUENCY BEGINS

By Guy L. Roberts *(John Knox Press, $3.00)*

DR. GUY L. ROBERTS has written this book because he believes: (1) that the church has a vital role, possibly the key role, in coping with juvenile delinquency, and (2) that findings by students of the problem should be made available to a wider circle of potentially interested persons both in and out of the church.

The recurring note throughout the book is "love"—the need of all young people to feel secure in the knowledge that they are wanted, loved and have a reason for being in the world.

The church, because of its position as representative of the body of Christ and its ability to be close to the family collectively and individually, has the responsibility of fulfilling its vital role in the social rehabilitation of young delinquents and, even more, of preventing incipient delinquency.

The church, the author points out, has been relatively ineffective as a character-building or delinquency-preventing agency because of its methods.

As the church becomes more aware of its inefficiency along this line, more and more leaders are turning their attention toward the home, using the facilities of the church, the dynamics of religion and the insights of psychology to work toward more wholesome and creative family living. The family is becoming the center of church-school curricula rather than the church.

In a chapter devoted to "The church and our homes," Dr. Roberts emphasizes that the church is best endowed to help the family attain the quality of the necessary love-relationship which is essential to the satisfactory social adjustment of all its members. The pastor plays the leading role, counseling, understanding, listening, showing faith and loving all who need help. Behind him stand the church and its members.

As Dr. Roberts writes: "All children are potential delinquents for all children have problems that may become too difficult for them to solve." The church can help them as they strive to make mature decisions. This book can help the church to fulfill its role of understanding adviser wisely and well if its members will heed Dr. Roberts' advice.

Jane Easton Rosinos
Eden E and R Church, Edwardsville, Ill.

Books reviewed in these columns may be ordered from The Pilgrim Press, 14 Beacon Street, Boston 8, Mass. or 19 South La Salle Street, Chicago 3, Ill. Also Eden-Heidelberg Bookstores, 1724 Chouteau Avenue, St. Louis 3, Mo. or 1505 Race Street, Philadelphia 2, Pa.

LETTERS

New York, N. Y.

TO THE CO-EDITORS:

Along with thousands of others I am thrilled! Hearty congratulations to you upon the first issue of *United Church Herald.* The format, the content and the strength of it all insure our having a great new periodical.

Fred Hoskins

Co-President,
United Church of Christ.

★

Providence, R. I.

TO THE CO-EDITORS:

Congratulations on the fine first issue of *United Church Herald.* It was a thrill to receive it. Enclosed is my renewal. I don't want to miss a single issue.

Charles S. Sowder

★

Philadelphia, Pa.

TO THE CO-EDITORS:

I have high hopes for the *United Church Herald,* but would beg of you to retain "controversial" and theological articles.

I realize only too well that the articles on "what the church is doing" are necessary, that one of the main purposes of a denominational magazine is publicity about our missionaries, the new churches and what the Women's Guild and Youth Fellowships are doing.

But please do not sell out to all this. I feel our people need to think through the great issues facing our church and world. I speak from the E and R side of the fence.

William E. Jacobs

Christian Association,
University of Pennsylvania.

Although Dr. Braun is on vacation and cannot speak for himself, his co-editor agrees heartily with Mr. Jacobs. As we said editorially in the first issue of United Church Herald:

"The co-editors believe that there should be no hesitation in dealing with controversial subjects and issues. They propose unabashedly to confront readers of the United Church Herald *with the challenge of great ideas. There will be those who protest that there is no place for a discussion of such matters in the united magazine. But the co-editors believe that in this critical era we Christians need desperately to determine just what are the basic beliefs and central convictions adequate to deal with our predicament today!" AVM*

Minneapolis, Minn.

TO THE CO-EDITORS:

Congratulations on an excellent first issue. It is inclusive, interesting and informative.

E. Paul Sylvester

Minister,
Lynnhurst Congregational Church.

★

Longmeadow, Mass.

TO THE CO-EDITORS:

Congratulations on the first issue of the *United Church Herald* and best wishes for its growth in circulation and effectiveness.

Eugene M. Bushong

Minister,
First Church of Christ.

★

The Rev. Dr. Theodore C. Braun, co-editor of the United Church Herald, *with his wife, accompanied the E and R mission tour to Ghana, Africa and, at the time the following communication was written, they were visiting their son, Dr. Richard C. Braun, medical missionary, and his wife and two boys.*

Elmer F. Ansley

Worawora, Ghana

TO OUR READERS:

We are having a wonderful visit in Worawora. This morning Stanley Wilke (director of missionary education) and I spent a lot of time taking pictures, both in black and white and in color. If even half of them turn out to be useful, we should have an excellent series. The group moves on to Peki this afternoon, and Viola and I stay on for a few more days before taking to the road again with Richard and Trudy, who are looking forward to a few days of respite from hospital duties.

So far, the trip has worked out according to schedule but has also included many unexpected experiences that we treasure. The trip through Ireland was delightful. In Edinburgh we met representatives of the Church of Scotland and in London had an interesting and informative visit at the London School of Hygiene and Tropical Medicine.

Nigeria was our first introduction to Africa and, by contrast, helped us to appreciate all the more the progressiveness and the friendliness of Ghana. When our plane touched the runway in Accra, we found an official honor guard on hand, including infantry, cavalry and the brass band!

We were sure at first that Dick was pulling a fast one on us, but soon learned that the Governor General of Ghana had been on our plane and was returning from an extended leave in Great Britain. We accepted the salute, nevertheless, and were delighted to find Dick and his entire family, the Trosts (Rev. Walter P. Trost is principal of the Mawuli School at Ho), and David F. Desmond (a chemistry teacher at Ho) on hand to help us. Customs passed us quickly with few questions and no inspection.

We spent a few days at the rest house, met the Elders (Scottish missionaries), the executive secretary of the Ghana Christian Council, and Mrs. Russell Young (wife of the hospital administrator at Worawora) who, with Mrs. Trost, is taking care of the missionary children who are attending a school for British and American children in Accra. We toured the Ghana University campus quite thoroughly and were much impressed with its beauty (the students and staff were on furlough, so we met only a few who happened to be around).

At Adidome the Whitcombs (Dr. Elmer W. Whitcomb is medical superintendent of the hospital there) had a heavy schedule planned for us: a tour of the hospital, morning service with the congregation, noon meal with the congregation and a reception in the evening. In the afternoon we accompanied the congregation on an evangelistic mission to a neighboring village where, after our service, the people demonstrated a fetish drum and dance routine that I suppose few Americans have been privileged to witness.

What it did for us was to sharpen the contrast between pagan practices and the dignified and worthy conduct of the Christian community. It gave us some appreciation of what the Christians are up against in their evangelistic efforts. We also visited an isolated village that specializes in the production of excellent pottery (without benefit of a potter's wheel).

At Ho we saw Mawuli School, made interesting courtesy calls on three chiefs and on government and church officials, had lunch with the Buatsis (the Rev. Felix Buatsi is stated clerk of the Evangelical Presbyterian Church), heard the elementary school children sing beautifully and visited the nearby leprosy asylum. In the evening the school gave a delightful outdoor reception at which we met other church and school dignitaries from the area and (we hope!) helped to foster good public relations.

Both the hospital at Adidome and the one at Worawora have exceeded our expectations as to size and appointments. It has been most interesting to see both of them in operation. Everywhere the people are most friendly and kind to the Americans. Last night the congregation here presented an original play based on the story of Moses, which was fascinating. The pastor and one of his elders also took us far into the woods to a cocoa plantation, where we saw how the pods are harvested and processed. . . .

Greetings from all our group.

Theodore C. Braun

NEWS WITHIN THE UNITED

ANDOVER NEWTON MARKS 150th YEAR

Lenscraft Photos

REPRESENTATIVES of 200 colleges and universities participated on September 18 in impressive sesquicentennial exercises climaxing the 150th anniversary celebration of Andover Newton Theological School at Newton Centre, Mass. It is the oldest Congregational and one of the oldest Baptist seminaries in America.

Speakers were the Rev. Dr. Edwin T. Dahlberg, president of the National Council of Churches, and Norman Cousins, editor of the *Saturday Review*.

The day's festivities began with the dedication of a half-million-dollar dormitory and student center as part of the school's $1,500,000 redevelopment program. Taking part was the Rev. Dr. Frederick M. Meek, minister of Old South Church, Boston and chairman of the administrative committee of the boards of trustees. At the anniversary luncheon Dr. Claude Fuess, formerly headmaster of Phillips Academy and chairman of the sesquicentennial committee, reviewed the 150 years of Andover Theological Seminary.

Sesquicentennial exercises opened with the singing of "America" which was written by the Rev. Samuel F. Smith while a student at the school. Dr. Dahlberg spoke on "Living before we die" and Mr. Cousins' address was titled "The war against God." Welcoming speeches were given by Dr. Roy Pearson, dean of the school, and Dr. Herbert Gezork, its president *(leading procession in photo above)*. U. S. Senator Leverett Saltonstall was one of a number of distinguished guests.

Paul R. Dunn

CALIFORNIA LAYMEN NEAR MERGER

Filmcraft Photographers

PROGRESS toward union within the United Church of Christ is being made in many areas of the E and R California Synod's life.

The most recent step was taken by the laymen of the Northern California Federation of the Churchmen's Brotherhood and the Laymen's Fellowship of the Northern California Congregational Conference. At a meeting at Camp Cazadero the week end of September 21, a new constitution and by-laws were ratified by the Laymen's Fellowship. A week later the same articles were ratified by the Churchmen's Brotherhood meeting at St. Mark's Church (E and R) in Oakland, the Rev. Otto J. Krueger, pastor. This action means that on January 1, 1959 the two men's organizations will become the Churchmen's Fellowship of the Northern California Conference of the United Church of Christ.

Members of the two groups are conscious that theirs is a history-making step since these are the first two men's federations to merge.

☼

A joint pastors' retreat was held in August at the Congregational retreat center in Mill Valley. In mid-September West Coast executives of both branches of the United Church of Christ met with Co-president Fred Hoskins. E and R representatives have been asked to serve on all conference committees of both Northern and Southern California conferences.

☼

The Church of the Good Shepherd in Sacramento, whose minister is the Rev. Edwin B. Gunnemann, held ground-breaking ceremonies on September 21 *(see photo)*. This is one of synod's youngest congregations, located in the Parkway Estates development.

Rudolph S. Allrich

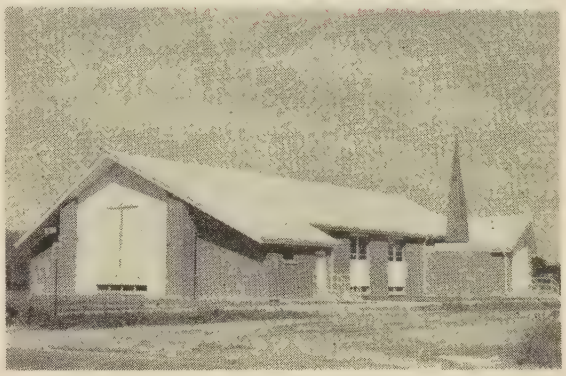
WEST NEW YORK SYNOD CONVENES

THE REV. DR. JOHN DILLENBERGER, professor at Drew University, and the Rev. Dr. Richard Rettig of St. Peter's, N.S., Pittsburgh were the principal speakers at the annual joint pastors' conference sponsored by West New York and New York synods. The two-day conference was held October 14 and 15 at St. Luke's, Auburn, N. Y., the Rev. Dr. Ralph A. Philbrook, pastor. Dr. Dillenberger's three lectures were on "Heart and mind of Protestant thought," "The context of faith" and "The implications of faith." Dr. Rettig discussed spiritual healing.

☼

A convocation of the churches of West New York Synod was called for November 2 at Bethlehem Church in Buffalo, the Rev. Jost B. Washburn, pastor. Speakers for the occasion and their topics were as follows: the Rev. Dr. A. Augustus Welsh of Christ Church, Bethlehem, Pa. on faith healing; the Rev. Chester L. Marcus of Cleveland on "Evangelism in the changing community." The Rev. Howard S. Fuller of Salem Church, Buffalo reported on "Community survey and the local church," the Rev. Dr. Fred C. Schweinfurth of Cleveland discussed lay visitation and the Rev. Dr. James W. Bright also of Cleveland spoke on youth evangelism.

A. K. Beisheim



The value of new buildings completed or being erected in synod during 1958 exceeds $1,250,000. One of these is St. Stephen's, Amherst *(see photo)*, the Rev. Carl Fiscus, supply pastor.

Julius W. Kuck

PUERTO RICAN CHURCHMEN VISIT

Marjorie Hyer

A GROUP of sixteen Protestant church leaders from Puerto Rico recently completed a ten-day visit to churches and church agencies in New York, New Haven, Providence and Boston. For years the Board of Home Missions of the Congregational Christian churches has conducted tours to Puerto Rico, but this marks the first time leaders of the United Evangelical Church of Puerto Rico have been guests here.

Besides visits to both Spanish-speaking and English-speaking churches and institutions the group's itinerary included a conference with New York City's Mayor Robert F. Wagner, a United Nations seminar and visits to historic shrines and points of interest.

Included in the group were the Mayor of the City of Naguabo, the controller of water resources for the Yauco area, the chairman of the executive council of the United Evangelical Church, the president of United Church Women of Puerto Rico, as well as several teachers and ministers.

Dr. Wesley A. Hotchkiss, general secretary of the American Missionary Association which supports in part Congregational Christian work in Puerto Rico, stated: "The purpose of the tour was to make the Puerto Rican churches feel a part of the whole church by visiting churches and talking with church members here on the mainland." The Rev. Joseph J. Bevilacqua *(see page 10)*, formerly superintendent of the Congregational Christian Conference of Puerto Rico and now with New York's West Side Parish, assisted with arrangements and led the tour on the mainland. At a luncheon given for the group at the George Washington Hotel *(see photo)* Dr. Robert W. Spike, general secretary for program of the Board of Home Missions, explained the board's functions and its organizational structure.

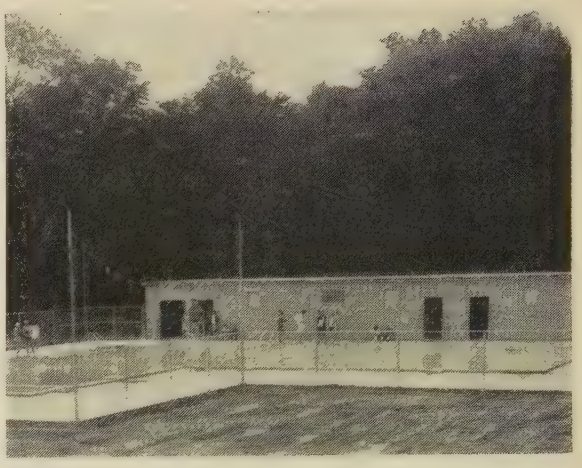
Continued on next page ➧

VOLUNTEERS WINTERIZE DUNKIRK CABINS

SOME 25,000 pounds of pipe were laid recently at the E and R Dunkirk Conference Grounds near Dunkirk, N. Y. by laymen from Buffalo churches. The men spent three week ends—contributing some 1,200 strenuous hours—laying over 4,000 feet of pipe to make the cabins at the camp site usable during cool weather. The volunteers installed gas lines complete with fittings and individual shut-off valves, extending them to each cottage. A second crew of volunteers, twenty-eight in number, is installing heating units in the cottages.

The project was part of a plan for increasing the usefulness of the conference grounds which have been in continuous use since 1921. Originally Lake Erie had provided the swimming area but this proved unsatisfactory both because of pollution of the water and because it was necessary to descend a steep cliff to get to the beach. The unheated cottages were of little use for fall and spring retreats, and the outdoor play areas and walkways were inadequate.

A plan of improvement, including swimming pool *(see photo)*, heating units, hard-surfaced play area and improved walks, was to cost $75,000 to be financed primarily by the four synods which operate the conference grounds—Northeast Ohio, Southeast Ohio, Pittsburgh and West New York. Not enough funds were in hand to contract for the heating so the program of volunteer labor was begun. Net savings amounted to about $8,500. The Rev. Carl J. Zimmerman is resident chaplain-superintendent.



John W. Goller

MIDWEST MEETING IN FORT WAYNE

Guy Burgess

THE PROBLEMS of applying Christianity to everyday life claimed the attention of several hundred churchmen who attended the Midwest Regional Meeting in Fort Wayne, Ind. October 14 to 16. Sponsored by the Congregational Christian churches, the three-day conference drew both lay members and ministers from a nineteen-state area. Major addresses and smaller meetings discussed ways of making Christianity more effective on the job, in community affairs, in education and in relations with other nations.

Dr. Jerry Voorhis, executive director of the Cooperative League and former U. S. Congressman from California, gave the keynote address. Dr. Ray E. Phillips, moderator of the General Council of the Congregational Christian churches, spoke on Christian social action in foreign missions. Dr. Phillips retired this year after forty years as a Christian missionary in South Africa.

Problems confronting a Christian community in contemporary society were discussed by Dr. Clarence Jordan *(pictured with his wife in photo at left)*, manager of Koinonia Farms, an interracial community near Americus, Ga. which attempts to operate according to New Testament teachings. Dr. Mary Ely Lyman discussed the role of the Bible in making personal decisions. Prof. Lyman retired in 1955 from the faculty of Union Theological Seminary in New York City where she had taught Bible for many years.

Problems of religion in education were discussed by Dr. Wesley A. Hotchkiss, general secretary of the Division of Higher Education of the Board of Home Missions, and by Dr. R. Lanier Hunt of the National Council of Churches. The closing address was by A. J. Garcia, manager of research and development for the Goodyear Tire and Rubber Company. The meeting was held at Fort Wayne's Plymouth Congregational Church. Chairman of the committee which planned the conference was the Rev. Alfred W. Swan, minister of First Church, Madison, Wis.

Mareta F. Kahlenberg

HOUSTON CHURCH TRIES ADVERTISING

AN UNUSUAL method of reaching the unchurched is being tried by the First Congregational Church of Houston, Texas. It sounds so simple it's a wonder other churches haven't thought of it before and perhaps they have! But this plan is new to Houston.

The answer is outdoor advertising. With the cooperation of the Houston Poster Advertising Company, billboards are made available to the church whenever space has not been sold. The church pays for the printing of posters. To date four posters have been put up at strategic traffic points in Greater Houston. The results have been most encouraging.

The first couple to see the posters and respond to the invitation to visit First Congregational Church was a couple from Alabama. They had been Congregational Christians but had not been aware that a Congregational Christian church existed in Houston. Their experience is typical of several newcomers to the city who learned of the church while driving along the city's streets and highways.

Cooperating in the outdoor advertising project (*see photo above*) are George Einfeldt, artist for the poster company, who designed the church's posters; the Rev. Harvey Swanson, minister of First Church: Mrs. Thomas

Lawless and Son

E. Greacen, one of the original organizers of the church; and T. J. Short, vice president and manager of Houston Poster Advertising Company's Pasadena, Baytown and suburban operations. This church, founded in 1955, has over 100 members.

Royal J. Gibson

TRUCK GIVEN TO ST. LOUIS CENTER

Elmer F. Ansley

THE Church World Service Center in St. Louis, Mo. was the scene of a formal service of dedication on September 19. The article dedicated was not a gift of food or clothing but a truck. The large semi-trailer truck was a present from the Commission on World Service of the Evangelical and Reformed Church to the center, one of five Church World Service collection points throughout the United States. It will be used to collect contributions of clothing and other articles from churches and other institutions within a 300-mile radius of St. Louis. These gifts from church people to the needy and destitute overseas will then be processed at the center for shipment to various points around the world wherever there is greatest need.

On behalf of the Commission on World Service Dr. Reginald H. Helfferich, its executive director, presented the truck keys to James Brackney, assistant manager of the center. Dr. O. Walter Wagner, executive director of the Metropolitan Church Federation of St. Louis, gave the dedicatory prayer and Mrs. Allen Hackett, wife of the minister of Pilgrim Congregational Church, gave the address.

Noting that the donkey in the story of the Good Samaritan was given the least attention, Mrs. Hackett pointed out that there would in truth have been no story had it not been for the seemingly insignificant beast. While the huge truck being dedicated bears not the slightest resemblance to a donkey, it will still play a most significant role in relieving the anguish and suffering of refugees and victims of all types of disasters who travel the Jericho roads of today. Through the St. Louis Service Center help can and will be sent to these countless thousands in Christ's name.

Following the ceremony, which was photographed by television news cameras, the truck was backed to the center's loading platform to deliver supplies collected on its first trip. The photo at left shows those participating in the dedication: Dr. Wagner, Mrs. Hackett, Mr. Brackney and Dr. Helfferich.

NEWS of the WORLD

PRESIDENT ATTENDS CORNERSTONE CEREMONY

A STONE from ancient Corinth which may have felt the tread of the Apostle Paul was mortared into the cornerstone of the Interchurch Center by President Dwight D. Eisenhower *(see photo)* at history-making ceremonies in New York City on October 12. A gift of the Greek Orthodox church, the irregularly shaped block of marble bore beneath it the inscription "This stone is from the Agora in Corinth where 'many hearing Paul believed.' "

When completed at a cost of $21,000,000 the nineteen-story Interchurch Center will serve thirty-seven Protestant and Orthodox denominations. Congregational Christians and Evangelical and Reformed officials were among the 300 religious leaders who marched in procession before the President and preceded him to the platform. Some 30,000 persons were on hand for the service which was addressed by Dr. Charles Malik of Lebanon, president of the United Nations General Assembly, the Rev. Ralph W. Sockman of Christ Church Methodist in New York City and David Rockefeller, chairman of the board of Morningside Heights, where

RNS

the center is located—on Riverside Drive at 120th Street. Dr. Harry Emerson Fosdick, minister emeritus of Riverside Church, delivered the closing prayer. Dr. M. Forest Ashbrook of the American Baptist Convention, a trustee of the Interchurch Center and chairman of the arrangements committee, presided.

EPISCOPAL BISHOP STRESSES CHRISTIAN UNITY

RNS

CHRISTIAN unity is no "pipe dream," the Right Rev. J. Brooke Mosley told the fifty-ninth Triennial General Convention of the Protestant Episcopal Church meeting in Miami Beach, Fla. last month. The Bishop of Delaware noted that in the last half century there had been more than fifty mergers among non-Roman Catholic bodies.

Yet he pointed out that there is one major problem confronting church unity: The deeper one's devotion to the cause of Christianity, the more real become its differences. Speaking of the Lord's Supper with its many interpretations as a "primary factor separating us from each other," he said: "The insidious nature of the sin is clear when we realize that it is our devotion to Christian principle that deepens the gulf between ourselves and other Christians."

Bishop Mosley defined the "coming great church" as one that will be united but one that will not require uniformity. "The coming great church will be enriched and strengthened by the total of all the essential and precious elements from each of the companies of Christian people who come together," he said. Photo shows church leaders participating in closing worship service at Exposition Hall. The convention also received a report stating that social drinking is compatible with the Scriptures.

WIDE CHURCH

QUEMOY ISLANDERS AIDED BY CHURCHES

MORE THAN 5,000 besieged residents of Quemoy, the small island off the coast of China which has been under heavy bombardment in recent weeks, have been receiving relief supplies thanks to the generosity of American church people. A joint program of Lutheran World Relief and Church World Service, the relief arm of the National Council of Churches, is providing food for the destitute shown *(in photo at right)* awaiting the distribution of relief supplies.

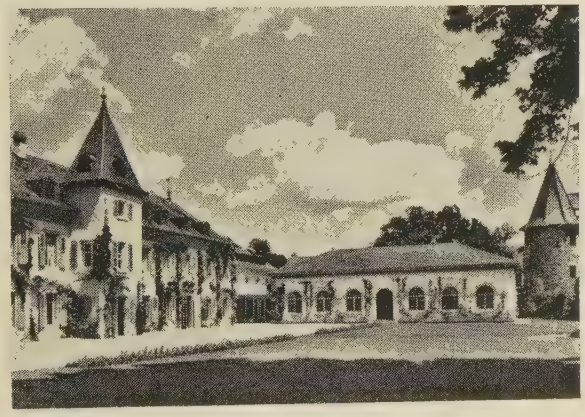
Meanwhile a new wave of refugee resettlement and an expanded program of overseas services have been projected for 1959 by CWS. The resettlement grows out of the passage by Congress of new immigration legislation admitting 9,500 Dutch nationals from Indonesia. According to Dr. R. Norris Wilson, CWS executive director, the churches of this country will be asked to assist some 5,000 to 6,000 of these refugees. Most of the refugees are Europeans or Indo-Europeans who had to leave Indonesia when the republic was founded. Since then they have been living in Holland. CWS reports that resettlement experience thus far shows them

RNS

to be hardworking people. Poland has been added to the list of countries being aided through CWS. The doors to that country, closed for ten years, have recently been opened. To aid the hungry and cold there 60,000 pounds of CROP flour, 5,000 pounds of cocoa, blankets and large quantities of seed have been sent.

Gilbert E. Blackford

ECUMENICAL SCHOOL OPENS AT BOSSEY



FORTY-TWO students, the largest enrollment on record, are participating in the Graduate School of Ecumenical Studies which opened last month at the Ecumenical Institute of the World Council of Churches at Bossey, just outside Geneva, Switzerland. This year's students, who come from twenty-one nations and represent eleven denominations, will focus their attention on the Roman Catholic world. Also under discussion will be the attitude of the Roman Catholic church toward the ecumenical movement and the World Council.

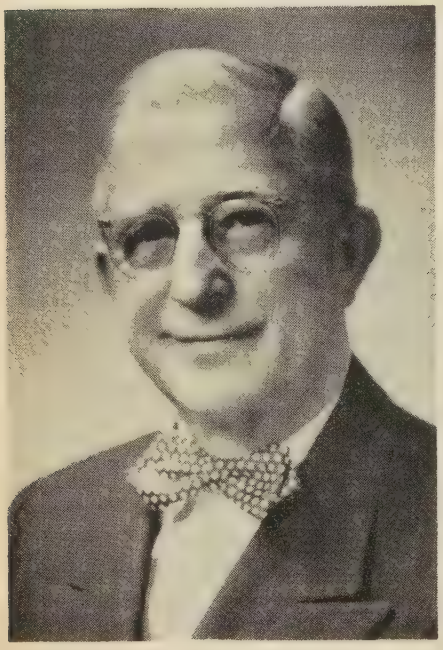
Among the guest lecturers this term will be a Roman Catholic, Prof. J. G. M. Willebrands of Warmond, Holland, and Waldensian Prof. Giovanni Miegga of Rome. Other lecturers will include Dr. Marc Boegner, president of the French Protestant Federation, and Prof. H. C. W. d'Espine, president of the Swiss Protestant Church Federation.

The largest group of students—eleven—come from the United States. Among them is Mrs. J. P. Breeden from Middlebury College, Vermont, who is a Congregational Christian. Other countries represented include South Africa, Spain, the Cameroons, India, Formosa, Greece and Ethiopia.

Basic subjects studied during the term are the history of the ecumenical movement, Bible study, theological thought of different continents and reports from the various churches.

"We do not need 'ecumaniacs,' persons who make an idol of the unity of the church," Dr. W. A. Visser 't Hooft, general secretary of the World Council, told the students. "We do need ecumenists, however." He made a plea for theologically trained and consecrated ecumenists who understand the churches "in their contemporary reality, not just their past history."

OBITUARIES



William C. Mingle

WILLIAM C. MINGLE of Aaronsburg, Pa. died October 6 at the age of 73. Mr. Mingle served as the treasurer of the Board of Business Management of the Evangelical and Reformed Church from the inception of that board.

Born in Aaronsburg, he attended Franklin and Marshall College, Lancaster, Pa., and was associated with the Colonial Salt Company of Akron, Ohio, retiring in 1946. He was an elder of Grace Reformed Church, Akron at the time he became treasurer of the Board of Business Management. He was chairman of the former Central Publishing House in Cleveland, Ohio, and had served with unfailing devotion as a member of the Joint Planning Committee of *United Church Herald*. He was several times a delegate to the General Synod, was active in work within Central Pennsylvania Synod, and at the time of his death was president of the consistory of St. Peter's Church in Aaronsburg. Mr. Mingle is survived by his widow; a son, William, of Springfield, Pa.; and a daughter, Mrs. Ruth Meyer of State College, Pa.

THE REV. SAMUEL W. BECK of Littlestown, Pa. died September 4 in retirement at the age of 86. Educated at Catawba College and Ursinus Theological Seminary, he was ordained to the E and R ministry in 1903 and served pastorates in North Carolina, Pennsylvania and Virginia. He is survived by his widow, four daughters and a son.

THE REV. CHARLES WILLIAM BRUGH of Tiffin, Ohio died September 12 in retirement at the age of 94. Mr. Brugh was educated at Heidelberg College and Lancaster Theological Seminary and was ordained to the E and R ministry in 1894. He served churches in Ohio and Michigan and was president of the board which founded the Evangelical and Reformed Home for the Aged, Upper Sandusky, Ohio. A daughter and a stepdaughter survive.

MRS. ELIZABETH GUTHY DAVIS of Glen Ridge, N. J., a member of the First Congregational Church of Montclair, N. J., died on September 11. A native of Hungary, Mrs. Davis met her husband, Dr. William A. Davis, in the Belsen concentration camp where she was interned, when he arrived with the American Typhus Commission.

After coming to the United States, Mrs. Davis became a correspondent for *Amerikai Magyar Nepszava*, a Hungarian-language newspaper. She was active in aiding Hungarian refugees in the United States. In addition to her husband, Mrs. Davis leaves two sisters.

THE REV. ROBERT A. HAAS, pastor of Heidelberg Charge, Pa. died September 8 at the age of 31. Mr. Haas was educated at Franklin and Marshall College and Lancaster Theological Seminary and was ordained in 1951. He served E and R churches in Pennsylvania. Surviving are his parents, his widow, two daughters and a son. A sister is the wife of the Rev. Kenneth D. Sell, a missionary in Honduras, Central America.

THE REV. FREDERICK L. RODENBECK of West Bend, Wis. died September 7 in retirement at the age of 67. Educated at Elmhurst College and Eden Theological Seminary and ordained in 1914, he served E and R churches in Missouri, Iowa, Nebraska and Wisconsin. He had been president of the Iowa and the Nebraska districts of the former Evangelical Synod of North America and a member of its General Council. His widow, two sons and three daughters survive.

THE REV. ORA E. SPENCER, minister of Peoria Heights Congregational Church in Peoria, Ill., died on September 16 at the age of 57. Born in Greenup County, Ky. Mr. Spencer received his early education in Moline, Ill. He was a minister for 38 years serving a number of churches in Illinois. He had been a registrar for the Northern Association of Congregational Christian churches, a member of the state committee on Christian education and a member of the association's special committee on benevolent giving. He leaves his widow, his parents and a son and daughter.

PUBLIC FUNDS

(Continued from page 5)

see why it is so appealing to hard-pressed families and churches. But it founders on one firm fact: The state must provide the child's education; the church may provide for it. It is a matter of law with one, of policy with the other. John's parents must send him to school. They may send him to a public school and the school must provide for the legal requirements of his education. Or they may send him to a parochial school which must likewise provide for his education.

But the fact of choice and the direction it may take are all-important in this matter. The parents then must choose but the choice is theirs to make between the public and the parochial school. No element of religious discrimination is involved here. If John's parents are engaging in religious freedom when they choose to send him to a parochial school, it is their freely assumed responsibility to provide for that education. The state cannot provide such a school. Only the church can and, should the church desire to provide it, that is its right.

Deeper than this argument of pros and cons over the tax-aid issue is the blunt fact that the Roman Catholic church does not believe in the state control of education. It could watch with dry eyes our public-school system dismantled into a congeries of parochial-school systems: Catholic, Lutheran, Methodist and Episcopal and so on down the line of all 250 or more church groups in this country. If the current drive to secure public money for the schools of the Roman Catholic church should be successful, it is difficult to see why other churches should not set up schools for the propagation of their faith using Federal funds. Make no mistake about it: That is what Federal support of parochial schools amounts to—the subsidization of one of the activities of a church which that church thinks fundamental to the propagation of its faith.

Since a man must stand either for the parochial school or for the public school in this discussion, I want to volunteer for myself and perhaps for others a statement of faith in the public-school idea and system of the United States.

I believe in the public school as an educational system. Without in any sense arguing its perfection, I believe it can teach what can be taught and ought to be known by the future citizens of our country and world. Supported by the compulsory attendance law and ample funds from tax levies, it is capable of doing all a school can be expected to do for every child in this country. It has developed a high caliber of teaching which merits the confidence of everyone interested in education. Better than any other system, it can bring into

being that high level of insight, information and training so essential to life in the modern world and in a democratic society.

I believe in the public-school system as the true seed bed of democracy. Democracy, in the final analysis, is an expression of community on all levels of life. It stands or falls on its ability to form a bridge between groups separated from each other by cultural, religious and racial differences.

It is more truly universal than any parochial-school system can hope to be. It is conceived in community even as a parochial-school system is conceived in division. Sharpen up the difference between them and it works out in actual practice this way: The parochial-school system is dedicated to the perpetuation and the deepening of division in our society by denying our children the right to live in a significant community relationship with other children across all lines; the public-school system is dedicated to the achievement of ever deeper community and the conquest of religious, racial and cultural divisions by opening up significant experiences of fellowship and cooperation for all children across all lines.

I believe in the public-school system because it renders all religions an invaluable service by what it is and does. The public school is a symbol of something we in churches talk about but unfortunately do not achieve—a community-in-being of peoples drawn from all groups in our society. Then too, the public school teaches all children to appreciate their common heritage. It does not consciously slant history for or against any one of our religious traditions but lets all religions stand as an integral part of our heritage.

The public school teaches values and value judgments as a part of its educational responsibilities. We are familiar with its emphasis on sportsmanship, fair play, community dealings. We ought to be equally grateful for the nurture of respect for the personality of each other, an awareness of the meaning of personal and group responsibility in thought and action. They are as essential to one religious group as to another. They are central concerns of a democracy—fundamental to us all.

I invite you to join in an effort to think, pray and work for a creative end of this conflict which is opening up ever deepening divisions in our country—at a time when we need to be growing together in mutual confidence. But firmness is the word now—firm support of the right of every church to have and support a parochial-school system if it so desires: firm resistance to the efforts of any parochial school to secure subsidies from public monies; firm support of the idea and the program of the public-school system; and a willingness to stand up and be counted when the count is taken. On this matter we must think, pray, work and ultimately vote.

PEWS, PULPIT & CHANCEL FURNITURE
WRITE FOR Free CATALOG AND LOW DIRECT PRICES
J.P. REDINGTON & CO.
DEPT. 9 SCRANTON 2, PA.

CHURCH BUILDING LOAN FUND
William F. Frazier, Treasurer
287 Fourth Avenue
New York 10, N. Y.

NEW RELIGIOUS BOOKS

Eucharist and Sacrifice
By Gustaf Aulen
Translated by Eric Wahlstrom
A timely book because of the growing interest in the place of the eucharist in the liturgy of the church. Restores the balance between Christ's sacrifice on the Cross and the Resurrection; between the forgiveness of sins and life eternal; between the individual and the communion of saints. $3.50

Urban Church Planning
The Church Discovers Its Community
By Walter Kloetzli and Arthur Hillman
Summarizes the recent significant developments in the growth of cities and their emerging urban way of life. Points out the impact the church should have in this situation. $2.50

Think About These Things
Sermons by Robert D. Hershey
Twenty-three sermons with absorbing themes and challenging techniques—all with a solution reached by the reality that God does care. Each sermon is a unit in itself on everyday problems we all face. $2.50

Have A Good Day
By John W. Rilling
Twenty-three outstanding sermons by a prominent Lutheran clergyman—some general, some for special days. 192 pages. Paperbound. $2.75

MUHLENBERG PRESS
PHILADELPHIA 29, PA.

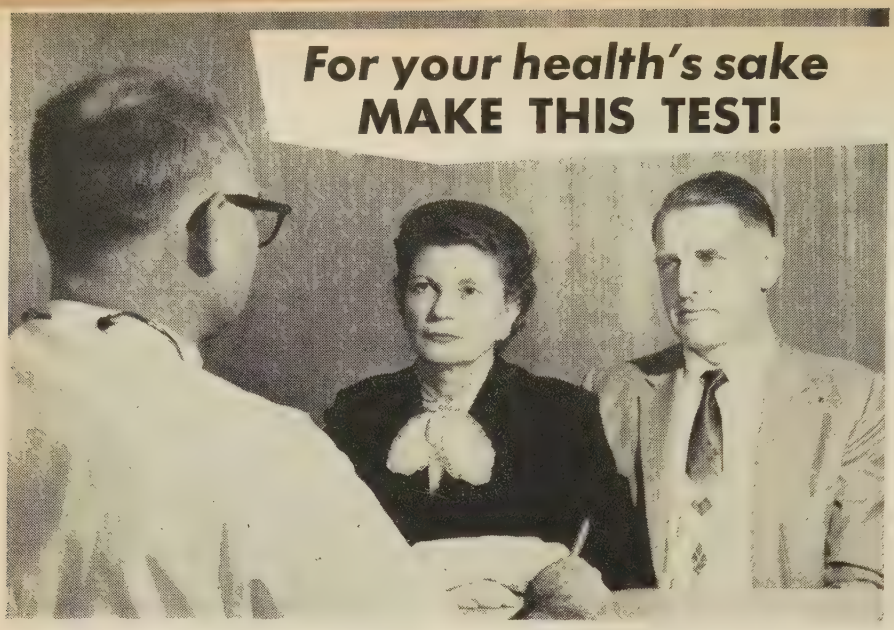
Assure

yourself a steady income. A conditional gift provides for you during your life-time and provides for Christian service to others afterwards.

For further information as to annuity rates to beneficiaries, write to:

The Board of Home Missions
Wm. F. Frazier, *Treasurer*
287 Fourth Avenue, New York 10, N. Y.

NAME_____
ADDRESS _____
_____
DATE OF BIRTH_____



Are you always tired, grumpy and out of sorts?

You may only be suffering from a vitamin deficiency. Thousands of our customers have found new pep, energy and a new zest for living and happiness.

FREE! 30-DAY SUPPLY OF VITAMINS SUGAR FREE

LIPOTROPIC FACTORS AND MINERALS

Safe nutritional formula containing new ingredients: Glutamic Acid, Choline, Inositol, Methionine, Citrus Bioflavonoid, Liver.

NEW IMPROVED FORMULA 32 INGREDIENTS

In order to assure maximum benefit, the following have been added: RUTIN and BIOTIN — beneficial particularly in advancing age; BETAINE — aids in blood building, fatigue prevention; LIVER CONCENTRATE — also for blood building; GLUTAMIC ACID — derived from wheat gluten, an important protein. Also included in the new formula are generous amounts (compare other formulas) of the all-important vitamins A, B1-B2-B6-B12 — C-D-E- and K, plus the important minerals.

Yet this new plan cuts vitamin prices in half. With your free 30-day supply you will receive full details explaining how you can be assured of a regular 30-day supply of important fresh VITEST vitamins and minerals every month for just $2.65 (plus postage). You are not obligated to buy from us at any time.

COMPARE THIS VITEST FORMULA

EACH TABLET CONTAINS:					
Citrus Bioflavonoid Complex	15 mg.	Niacinamide	40 mg.	Iodine	.075 mg.
Vitamin A	15,000 units	Calcium Panthothenate	5 mg.	Magnesium	3 mg.
Vitamin D	1,250 units	Folic Acid	.5 mg.	Copper	50 mg.
Vitamin B-1	5 mg.	Molybdenum	.2 mg.	Manganese	1 mg.
Vitamin B-2	3 mg.	Choline Bitartrate	35 mg.	Cobalt	.05 mg.
Vitamin C	75 mg.	Inositol	20 mg.	Potassium	3 mg.
Vitamin B-6	1 mg.	DiMethionine	15 mg.	Zinc	.5 mg.
Vitamin E	3 I U	Iron	50 mg.	Rutin	25 mg.
Vitamin B-12	2 mcg.	Calcium	100 mg.	Biotin	25 mcg.
Vitamin K	0.05 mg.	Phosphorous	86 mg.	Betaine	10 mg.
				Glutamic Acid	15 mg.
				Liver Concentrate	5 mg.

SAVE 50%

RETAIL VALUE $5.50

CHILDREN'S VITAMINS

Free 30-Day Supply

New special formula is now available for children on the same plan. Try the FREE 30-Day supply without obligation. Complete details with your sample explaining how you may continue with the children's plan at the low price of $1.75 per month.

SILVER ROD VITAMIN CO.
P. O. Box 6241, Dept. H
St. Petersburg, Florida

Please send me your generous no risk offer as advertised. Only one trial supply per family of each formula. Check one or both.

☐ Adult Formula ☐ Child's Formula

I ENCLOSE 25¢ to cover packing and postage, for each one checked above.

PLEASE PRINT

NAME_____

ADDRESS_____

CITY_____STATE_____

THE ROLE OF GRATITUDE

(Continued from page 6)

joys of living or the hope of life. We didn't create the civilization or the heritage that feeds us.

When I was born there was love waiting to receive me and give me a warm and secure home built by Christian parents. There was a church prepared to mediate to me the love and truth of God. There was a school system to give me an education and a nation, established at the cost of great sacrifices, to give me the privileges of its citizenship. I did nothing whatever to merit any of these gifts; they were charitably conferred upon me. Gratitude is a reasonable response to such facts.

Gratitude is important, in the second place, for the salutary effect it has upon those possessing it. The thankful person tends to be generous and altruistic.

And who are the happy people? Certainly not the ingrates. They are persons whose fortune it is to recognize that they have been greatly blessed. The happy people are not necessarily the world's successes or the people who have had it easy. They are the people who have the insight to recognize that it is a wonderful privilege to have been given life in this wonderful creation.

A third reason for gratitude is that it brings us into a proper relationship with God. Thankfulness, basically, is the recognition of God's love for us and that comprises a very large element in what we call "faith." Gratitude and faith, as understood by the Christian religion, are of the same rootstock, closely entwined and in many respects are identical. We have trust in God because we have seen his benevolence.

One of the principal concerns of the Bible is to awaken men to gratitude. The Hebrews' first insight into the character of the Lord God came from their recognition that the escape from Egyptian bondage had not been their own accomplishment but a gift from above. As the Psalmist wrote:

If it had not been the Lord who was on our side,
Let Israel now say—
If it had not been the Lord who was on our side,
When men rose up against us,
They would have swallowed us up alive.

Recall the Plymouth Colony of Pilgrims, to whom our national day of Thanksgiving harks back. They had few obvious reasons for holding such a festival in the fall of 1621. Their celebration lacked nearly all the features we now associate with it. There were no home comings or family reunions. There was no bountiful harvest. It had not been a year of happy success. Yet they had the grace to proclaim:

The Lord is good to all,
And his tender mercies are over all his works.

Keep up-to-date
by reading
United Church Herald

Everything for the CHURCH

- ☐ Altars ☐ Pews ☐ Organs
- ☐ Flags ☐ Lighting Fixtures
- ☐ Visual Aids ☐ Bibles
- ☐ Folding Chairs and Tables
- ☐ Sterling and Brass Ware
- ☐ Stained Glass Windows
- ☐ Books of Remembrance
- ☐ Bells, *Van Bergen bells from Holland*

Check above items in which you are interested and write for FREE catalog.

WHITTEMORE ASSOCIATES, INC.
ECCLESIOLOGISTS
16 ASHBURTON PLACE, BOSTON 8, MASS.
Tel. CApitol 7-2150

BOARD OF HOME MISSIONS
ANNUITY FUND FOR
CONGREGATIONAL MINISTERS
CORPORATION
FOR GENERAL COUNCIL
For information write:
William F. Frazier, Treasurer
287-4th Ave., New York 10, N. Y.

Manufacturers of:
GOWNS
•Pulpit and Choir•
RELIGIOUS SUPPLIES
Church Furniture • Altar
Brass • Communion Sets
Embroideries • Hangings
CATALOG ON REQUEST
WRITE—DEPT. 37
National CHURCH GOODS SUPPLY COMPANY
EST. 23 ARCH STREET, PHILADELPHIA 7, PA.

CHOIR and PULPIT ROBES
Complete selection of robes for adults—children. Lowest Prices—Write for free catalog.
HARTLEY
RELIGIOUS VESTMENTS
1809-F Church St., Nashville, Tenn.

Church and Ministerial RECORD

Calls, Address Changes

ALLEN, CHARLES, Andover Newton Theological School, to assistant, Randolph, Massachusetts.

AUFIERO, HARRY A., to Beamsville and East Zion, Greenville, Ohio.

BARNHART, WILLIAM R., (CC) Frederick, Md., to Circular, Charleston, S. C.

BARTLETT JR., WILLARD W., to Oakton Community, Evanston, Ill.

BICKLEY, THEODORE, Presbyterian, to Halifax, Mass.

BIERBAUM, HERBERT H., (E) Atlanta, Ga., to 314 N.W. 7th St., Delray Beach, Fla.

BINGAMAN, GEORGE C., Philadelphia, to 131 N. 8th St., Shamokin, Pa., pastor of St. John's.

BLAZE, ARTHUR K., Schenectady, N. Y., to Lehigh Acres, Fort Myers, Fla.

BLEMKER, RUDOLPH W., (E) Upper Sandusky, Ohio, to 4921 11th Ave. N., St. Petersburg, Fla.

BOOCH, JACK, to director of Christian education and youth leader, Porterville, California.

BOSWORTH, DONALD J., First, Estelline, S. D., to director of religious education, Massena, N. Y.

BRINKMEYER, EUGENE E., minister of music and education, First, Waterloo, Iowa, to minister of music, First, Sioux Falls, South Dakota.

BROWN, DAVID J., Pacific School of Religion, to First and Cedar, Ree Heights and Highmore, S. D.

BROWN, SAMUEL G., North Christian, Fall River, Mass., to assistant, First, Stratford, Conn.

BRYAN, FLOYD C., chaplain, Veterans Administration, Marseilles, Ill., to pastoral visitor, East, Grand Rapids, Mich.

CARMACK, FLOYD, Union, Mountain Creek, Ala., will serve also Antioch, Roanoke, Alabama.

CLARK, WAYNE A., Harvard Divinity School, to director of religious education, Federated, Ashland, Mass.

CLARKE, ARTHUR B., to South Freeport, Me.

COLBY, RALPH C., to Meredith, N. H.

CROOK, THOMAS W., to Claremont, N. H.

CRUTCHER, JOHN B., First, Phenix City, Ala., to Bethel, Farmer City, Ill.

DEBBINK, DAVID H., assistant, Second, Grand Rapids, Mich., to Lowell, Mich.

GOWNS
CHOIR - PULPIT
STOLES - HANGINGS

THE C. E. WARD CO.
NEW LONDON, OHIO

Monroe FOLDING BANQUET TABLES

Buy Direct from Manufacturer
If you are on the Kitchen Committee of your church or school, or on the house or purchasing committee of your club or lodge, you will be interested in this modern, Folding Pedestal Banquet Table. Write for catalog and special discounts.
Monroe Co., 37 Church St., Colfax, Iowa

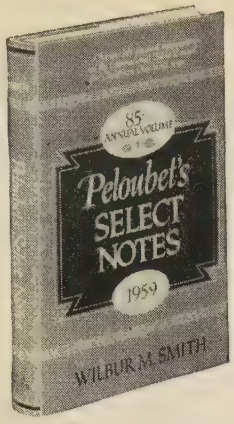
Your Standard of Excellence since 1912

CHOIR ROBES
Your choir will look its best, sing its best, in our robes of colorful and long-wearing fabrics, custom-tailored for the perfect fit.
PULPIT ROBES — made the quality way to keep their "Sunday" look for years.
Write for Catalog 1
BENTLEY & SIMON
7 West 36 St., New York 18, N. Y.

Checkerette®
COAT and HAT RACKS
for every Church need

A 4 ft. (S-4-CT) Checkerette provides ventilated hat shelves and either 24 coat hangers or 32 coat hooks. A double (D-4-CT) Checkerette of equal length accommodates 48 on hangers or 64 on hooks. Both can be set-up anywhere or disassembled in less than a minute without nuts, bolts or tools, can be stored like folding chairs, or will stand rigid for years. The double Checkerette comes on large casters for easy movement when it is assembled. Checkerettes can be assembled "high" for robes or vestments, "normal" for adult wraps or "low" for children. Checkerette Wall Racks come in 2, 3 and 4 ft. lengths and will accommodate up to 12 coats and hats per running foot. They are mounted on wall at proper heights for each age group. Write for Bulletin CT-114 showing these and other modern steel wardrobe units.
VOGEL-PETERSON COMPANY
The Coat Rack People
1127 West 37th Street, Chicago 9, Illinois

ORDER NOW



The World's Best Commentary

for

Teachers
Pastors
Students

At All Bookstores

$2.95

W. A. Wilde Co.
Boston 16, Mass.

A LASTING MEMORIAL

Have you considered the contribution to your church of the world famous Westminster Chimes as a lasting memorial in honor or in memory of someone you love?

It is quite difficult to imagine another facility or high aim which could add so much to the dignity and standing of your church in your community.

May we tell you more?

RADIO ENGINEERING CO.
INQUIRER BLDG., PHILA. 30, PA.

Stained Glass
by
FRANZ MAYER & CO.
OF BAVARIA

FOR FREE INFORMATION WRITE
RUSSELL CHURCH STUDIOS
SOUTH EASTERN REPRESENTATIVE
BOX 5237 WINSTON-SALEM, N.C.

For Your Son
or Daughter
RIPON COLLEGE
Ripon, Wisconsin

If your minister does not have a copy of the Ripon College catalog we would like to send one.

Please send his name and address to
Ripon College
Ripon, Wisconsin

If Your Child Is a Poor Reader

See how **The Sound Way To Easy Reading** can help him to read and spell better in a few weeks. New home-tutoring course *drills* your child in phonics with records and cards. Easy to use. University tests and parents' reports show children gain up to *full year's grade* in reading skill in 6 weeks. Write for free illustrated folder and low price. **Bremner-Davis Phonics, Dept. B-63, Wilmette, Ill.**

EXISTENCE UNDER GOD

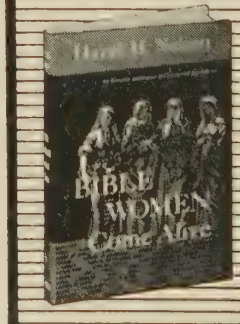
Albert Edward Day

In this intriguing discussion of prayer, Dr. Day discusses the essential spiritual disciplines necessary to a conscious meeting with God—a situation which he believes can be experienced by everyone. Readers who seek a union of intellectual integrity and spiritual vitality will be particularly interested in this book. **$2.50**

BIBLE WOMEN COME ALIVE

Hazel M. Nelson

40 dramatic monologues in which women of the Bible come to life again in a new and compelling way. Brief, timely, and realistic, each sketch vividly portrays the elemental emotions of a woman in the Bible. This interesting book is ideal for group presentations or for different personal reading matter. **$2**



Order from your bookstore

ABINGDON PRESS
Publisher of THE INTERPRETER'S BIBLE

DELP, ROBERT W., Hagerstown, Md., to John Quincy Adams Hall, 730 19th St., Washington 6, D. C., postgraduate study at George Washington University.

DOWD, EDWARD L., to Green St., Chicago, Illinois.

DUMIN, AUGUST, (I) 324 N. Main St., Apt. 2, Moscow, Idaho.

FOX, MERLE U., Timberville, Va., to Box 365, Rimersburg, Pa., pastor of the Rimersburg Charge.

GEISLER, O. F., Gering, Neb., to 1115 Upper Happy Valley Rd., Lafayette, Calif. (retired).

GILLIS, RAYMOND L., to St. Lawrence, Portland, Me.

GOLDSMITH, CHARLES E., Andover Newton Theological School, to Point of Pines, Revere, Mass.

GOODWIN, THOMAS A., to Pomfret, Conn.

HACHIAN, NUSHAN H., to Calvary Armenian, San Francisco, Calif.

HANNEVIK, GUSTAV O., to Britton, Mich.

HARRIS, C. CHARLES, to ministerial assistant and director of religious education, Pilgrim, Seattle, Wash.

HECKERT, PAUL C., (M) Honduras, C.A., to Box 153, Freeville, N. Y. (furlough address).

HENDERSON, HAROLD C., associate, Community, Pleasant Hill, Tenn., to Daisy and Soddy, Tenn.

HERZOG, JOHN M., North Wales, to 212 W. Main St., Dallastown, Pa. (retired).

HOSLER, GEORGE C., Cressona, Pa., to 10 Partridge Rd., Delmar, N. Y., pastor of Evangelical Protestant, Albany, N. Y.

HUTCHINSON, ROBERT A., Riverside Community, Hood River, Ore., to Plymouth, St. Helens, Ore.

JACOBSON, ALF E., Evang. Cov., to part time, Wilmot, N. H.

JALSOVICZKY, ALEXANDER, 444 Harding Ave., Morgantown, W. Va., pastor of the Mining Charge (new).

JANSEN, PETER J., Auburn, Calif., to San Dimas, Calif.

JOHNSON, RICHARD W., Lovettsville, Va., to Manns Choice, Pa., pastor of the Gladeland Charge.

KEHM, HARRY S., to 1518 N. 15th St., Reading, Pa. (residence address).

KNAPP, ROBERT P., 602 Garfield St., Laramie, Wyo., pastor of St. Paul's (new).

LEMAR, EDWARD M., Union Theological Seminary, to director of religious education, Second, Attleboro, Mass.

LEWIS, ROBERT W., to Weaverville, Calif.

LITTLEHALE, MRS. BEATRICE, lay minister, to Errol, N. H. and Wilson's Mills and Magalloway, Me.

LOHANS, H. H., (E) Wallace, Idaho, to 8700 S. Reed Ave., R.F.D. 1, Reedley, Calif.

LOUGHRAN, JOSEPH S., to interim, San Luis Obispo, Calif. (new church project).

LUNDSTROM, A. DEAN, Bangor Theological Seminary, to Second, Warren, Me.

MACDUFFIE JR., MALCOLM A., Community, Jackson, N. H., to Hallowell, Me.

MARSHALL, CHARLES, to Mt. Olive, Martinsville, and Richland, Fairfield, Ill.

MARTIN, LLOYD F., Gloucester, Lanesville, Mass., to Pinehurst, Billerica, Mass.

MAY, RUSSELL J., secretary, church finance advisory service, Board of Home Missions, New York, N. Y., to director of stewardship, Northern California Congregational Conference, San Francisco.

MC CULLARS, WILLIAM M., Hunt Memorial, Alexander City, Ala., to Oak Grove, Pine Mountain, Ga.

MEANS, L. GLEN, Mt. Olive, Martinsville, Ill., to Sims and Berlin, Oblong, Ill.

MEISS JR., HENRY C., Orangeville to R. 3, Catawissa, Pa., pastor of the Numidia Charge.

MENZEL, EMIL W., St. Louis, Mo., to Room 1035, 156 Fifth Ave., New York 10, N. Y., executive secretary, Joint Office of Southern Asia and the Near East, National Council of Churches.

MILLER, DONALD G., to Frankford, Philadelphia, Pa.

MILLER, I. M., to Woodburn, Bunker Hill, Illinois.

MORGAN, C. SHANNON, Bogle St., Fall River, Mass., to Pittsfield, N. H.

MOSSHAMMER, ALDEN S., First, Pasadena, Calif., to Church in the Highlands, White Plains, N. Y., January 1, 1959.

MOYER, GUY J., Alhambra, Ill., to 582 Church St., Amherst, Ohio, pastor of St. Peter's.

MUELLER, WARREN J., Shawano, Wis., to 5454 W. Diversey Ave., Chicago 41, Ill., pastor of St. Peter's.

NOLES, WARNER, Presbyterian, to Dorcas, Crestview, Fla.

OTTING, MRS. EVELYN, to assistant to the minister, First, San Francisco, Calif.

PAINTER, JACOB F., Elderton, Pa., to 410 Coulter Ave., South Greensburg, Pa. (retired).

PAYLOR, CLAIRE, Presbyterian, to director of religious education, Holliston, Mass.

PEACOCK, ALFRED G., to First, Columbus, Georgia.

Classified Advertisements

These advertisements cost $1.50 per line each insertion, including name and address; minimum, 3 lines. Keyed advertisements (care of UNITED CHURCH HERALD) cost 25 cents additional. References required.

WANTED: Ordained man to assume supervisory responsibility for church school and youth programs, associate pastoral duties. New position, new educational building, seaside location, thirteen miles north of Boston. Parsonage, good salary and allowances. Write, stating training and experience to Pastoral Aides Committee, First Congregational Church, Swampscott, Mass.

PULPIT & CHOIR GOWNS

Pulpit Hangings—Altar Cloths
Bible Markers—Communion Linens
Embroideries—Fabrics
Custom Tailoring for Clergymen

1837 *Marking 121 Years of Service to the Church and clergy* 1958

COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.

ROBES

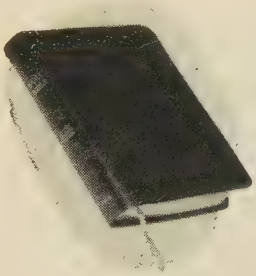
Write for catalog and sample swatches. Fine materials; beautiful tailoring; fair prices. Mention whether for pulpit or choir, and give name of church.

DeMoulin Bros. & Co.
1152 S. 4th St. Greenville, Ill.

Always the perfect gift . . .

The RSV Bible presents God's Word

in the living language of today!



Christmas or graduation, birthday or anniversary . . . what more ideal gift can you offer those you love than the Revised Standard Version Bible?

Because the RSV Bible replaces confusing, outdated expressions with the clear, familiar English we use today, the stories and teachings of Holy Scripture come alive with vivid, new meaning. By making the true Biblical message more understandable, the RSV Bible may *actually* bring your loved ones closer to God.

For this reason, the RSV is a Bible even for someone who already has a Bible.

How simple . . . how perfect . . . to make your gift the Word of God in the Revised Standard Version Bible. And there are many fine editions from which to choose.

Rich genuine leather (3807, 3807R). A fine edition for family and student use. Plenty of space between lines for easy reading. Gold edges, ribbon markers. Page size: 5½" x 8¼". Boxed. Black or red $10.00
In maroon buckram, shown top right (3800) . . $6.50

Young people's Illustrated Edition (2804Z). Contains 12 full-color pictures, 12 maps in color. Black leatheroid binding with zipper. Limp style. Page size: 5¼" x 7½". Boxed $5.50
Same as above, without zipper (2803) . . . $3.50
In blue cloth, without zipper (2800) . . . $3.25

NEW! Magnificent India paper Bibles. Less than 1" thick. Easy-to-read, 9-point type. Gold edges and stamping, ribbon marker. Presentation page. Page size: 5½" x 8¼".

- Rich black or red genuine leather (3808X, 3808XR). Boxed $13.50
- Luxurious black or red genuine morocco, leather-lined (3868X, 3868XR). Boxed . . . $20.00

Red-Letter Edition (3900RL). An RSV Bible with the words of Christ printed in red. In maroon buckram. Page size: 5½" x 8¼" . . . $7.50
In black genuine leather (3907RL). Boxed . . $11.00

Ask your book dealer or denominational bookstore to show you the many handsome editions of the Revised Standard Version Bible today.

THOMAS NELSON & SONS

Exclusive publishers of the Revised Standard Version Bible.

Choir robes

ALSO: CONFIRMATION ROBES
. . . PULPIT ROBES

write or phone your nearest MOORE office—ask for catalog F11

E. R. MOORE CO.
932 Dakin Street, Chicago 13, Illinois • phone GRaceland 7-3600
268 Norman Ave., Brooklyn 22, New York • phone EVergreen 3-2801

MOORE OF CALIFORNIA
1641 N. Allesandro St., Los Angeles 26, Calif. • phone DUnkirk 7-3205

THREE de luxe BIBLES at irresistibly low prices

First it was 02227x...

hailed by thousands of satisfied customers as an incomparable Bible value!

- Clear, beautiful Jasper type, modified self-pronouncing
- 64 pages of Bible Study Helps
- 12 pages of colored maps with indexed Atlas
- Center column references
- 164-page Concordance
- Red under gold edges
- Ribbon marker

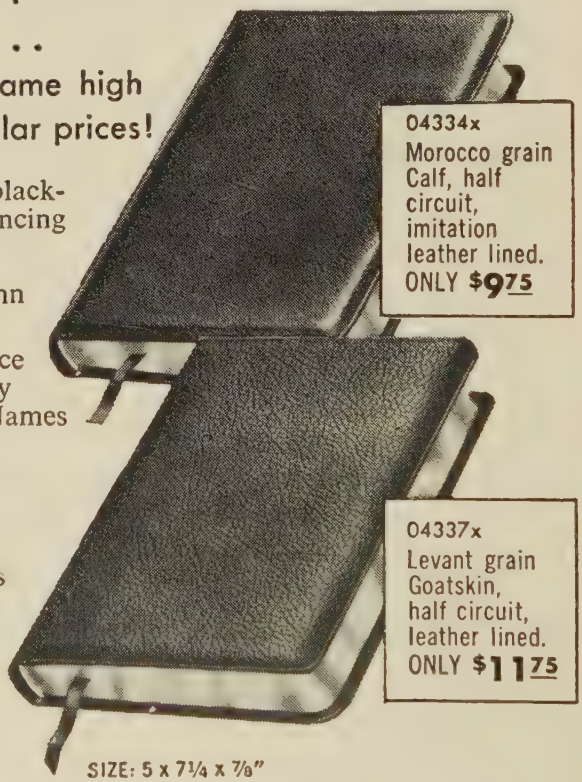
02227x
Marrakesh Persian (goatskin), half circuit leather lined. In red or black
ONLY $10.75

SIZE: 5 x 7⅛ x 13/16"

Now **Oxford** presents 04334x and 04337x...

designed to the same high standards at popular prices!

- Easy to read Brevier black-face type, self-pronouncing
- Flexible cover
- 100,000 center column chain references
- 256-page Concordance — includes Dictionary of Scripture Proper Names and Subject Index
- 12 pages of colored maps with indexed Atlas
- Red under gold edges
- Ribbon marker



04334x
Morocco grain Calf, half circuit, imitation leather lined.
ONLY $9.75

04337x
Levant grain Goatskin, half circuit, leather lined.
ONLY $11.75

AUTHORIZED
KING JAMES VERSION
OXFORD INDIA PAPER

SIZE: 5 x 7¼ x ⅞"

Luxurious bindings and first quality workmanship set off the top-value features found in these THREE OUTSTANDING BIBLES.

OXFORD UNIVERSITY PRESS, Inc.

POMEROY, ROBERT, to Community, Clarksburg, Calif.

PORTER, ARLIE E., Spencerville, Ohio, to 15739 Prest Ave., Detroit 27, Mich., pastor of Redeemer.

PRIESTAF, DONALD F., Hinsdale, Ill., to 300 Wilson Ave., Fond du Lac, Wis., pastor of a new mission church.

RICH, CLIFFORD W., to minister of Christian education, Mission Hills, San Diego, California.

RITTENBURG, WILLIAM H., Rumford Point, Me., will also serve as interim, Andover, Maine.

ROSS, ARTHUR E., Covington, Ky., to 804 W. Jefferson St., Sandusky, Ohio, pastor of St. Stephen's.

RUMER, ROBERT E., Presbyterian, to minister of Christian education, First, Portland, Ore.

RUMERY, DONALD L., student, to Lawrence, Michigan.

SANSOUCIE, ROBERT W., First Christian, Bangor, Me., to North Anson, Me.

SCHOETTLE, HERMAN J., (E) to Pine Haven Nursing Home, 3400 Stocker Dr., Evansville, Ind.

SCHWENGEL, E. H., Burton, to R. 2, Box 139, Pflugerville, Tex., pastor of St. John's, Richland, Tex.

SHEDD JR., VAUGHN, to First, Marshfield, Massachusetts.

SIGRIST, LEANDER A., (E) West Salem, Ohio, to Clay City, Ind.

SHONTZ, WAYNE, to Federated, Blackstone, Massachusetts.

SPRENGER, EDGAR, to Fisherville, Grafton, Massachusetts.

TABOKIAN, JOHN, to Armenian, Parlier, California.

VAN CLEEF JR., FRANK C., Pilgrim Memorial, Pittsfield, Mass., to Tolland, Connecticut.

WELCH, CAROLYN P., Southern Union College, to First, Evarts, Ky.

WEST, RICHARD F., Chillicothe, Ohio, to Mt. Vernon, Ohio.

WESTON, SIDNEY, to director of Christian education and assistant, Woodland Hills, California.

WHITING, PAUL K., to First, Little and Sunset, Deer Isle, Me.

WIERWILL, LINUS L., to 1608 Stanforth Ave., Lafayette, Ind. (change of residence).

WINTER, JOHN E., to 1706 Poplars Rd., York, Pa., instructor in philosophy, York Junior College.

WITT, WILLIAM J., Cincinnati, Ohio, to 140 Columbus Dr., Siesta Key, Sarasota, Fla. (on leave of absence).

ZIMMERMAN JR., HAROLD L., Hesston, to 232 W. 9th St., Junction City, Kan., pastor of Zion.

Upon the request of Dr. Sheldon E. Mackey, secretary of the E and R Church, CC and E and R names will be listed separately in these columns beginning with the next issue.

FOLDING TABLES ARE NOT ALL ALIKE!
You get more EXTRA FEATURES when you buy —
Better Appearance, Durability and Strength. Finest Construction, Workmanship, Finish. Choice of many Top Materials and Colors.
Write For Folder
Mitchell FOLD-O-LEG tables
MITCHELL MANUFACTURING CO.
2748 S. 34th St., Milwaukee 46, Wis., Dept. E-1

Cotrell and Leonard GOWNS
Choir, Pulpit and Judicial Gowns
Academic Caps, Gowns and Hoods
Write Dept. L
SINCE 1832
Cotrell AND Leonard INC.
Albany 1, New York

NEW 1959
Scripture Text CALENDAR
NOW AVAILABLE
Daily CHRISTIAN Teachings
Single copy only 45c, 3 for $1.25; 12, $4.50; 25, $7.75; 50, $15.00; 100, $27.00. Church imprint if desired. 13 religious full color art reproductions. The welcome guide to deeper spiritual life.
At your bookstore, publisher or
MESSENGER CORPORATION
DEPT. UC AUBURN, INDIANA

Resignations

BASS, WILLIAM W., Ind., First, Willowbrook, California.

BELLINGHAM, ERNEST R., Plymouth, St. Helens, Ore., to retire.

BOONE, AMOS R., Clarksburg, Calif., to retire.

FINCH, WILLIAM E., Methodist, Union, Greenfield, N. H.

FREER, GORDON J., Presbyterian, Riverside, Lawrence, Mass.

HALL, BRUCE, Evang., Coleraine, Junedale, Pennsylvania.

HATCH, DALE J., Methodist, New Braintree and Oakham, Mass.

KINNEAR, KENNETH, minister of education, Federated, Corvallis, Ore., to assistant professor of religion, Lewis and Clark College, Portland, Ore.

MACKENZIE, H. LINCOLN, Point of Pines, Revere, Mass.

SCHMIDT, FREDERICK C., Metlakatla Christian Mission, Alaska, to retire.

SCOTT, JAMES H., EUB, Spring Creek, Sidney, Ohio.

SHINN, HENDERSON L. V., Bascom, to 291 Circular St., Tiffin, Ohio, to retire.

SYPHERS, JAMES E., Penfield, Wellington, Ohio.

VANDER GROEF, JOHN W., Pine Island, N. Y.

ZACHARIAS, JAMES L., Lutheran, Mecca, Cortland, Ohio.

Installations, Ordinations, Recognitions and Anniversaries

ADAMSON, FRANK, ordination, Sycamore, Oakland, Calif., September 14, 1958.

BELSAN, RICHARD C., installation, Pilgrim Collegiate, Youngstown, Ohio, September 27, 1958.

BLAIR, WILLIAM C., ordination, South, Newport, N. H., October 5, 1958.

BRANDON JR., WILLIAM C., installation, Zion, Peru, Ill., September 28, 1958.

BUCK, ELDEN M., ordination, Fullerton, Calif., September 14, 1958.

COOK, KENNETH R., installation, First, Fargo, N. D., October 5, 1958.

DARLINGTON, Pawtucket, R. I., 50th anniversary, September 27-28, 1958.

DAVIDSON, FLOYD Q., installation, Seabrook, Topeka, Kan., September 7, 1958.

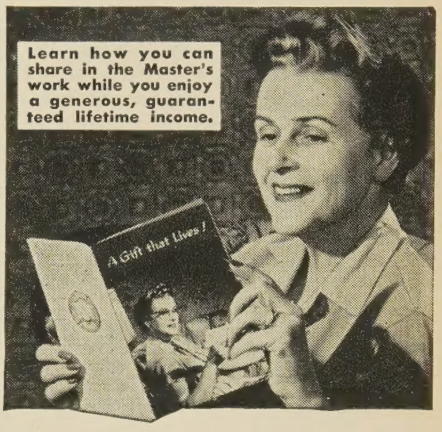
EATON, ELLIS F., installation, First, Jamestown, N. Y., September 28, 1958.

ELLERBRAKE, RICHARD P., ordination, Salem, New Orleans, La., September 7, 1958 and installation, St. Paul's, Biloxi, Miss., September 21, 1958.

FARMER, CLIFFORD G., installation, Salem, Louisville, Ky., September 28, 1958.

FELICE, KENNETH E., installation, Immanuel, Papineau, Ill., August 31, 1958.

Endicott
CHURCH FURNITURE
fine craftsmanship . . . pulpits altars, communion sets
yours FREE!
SEE the new 28-page Endicott catalog—shows complete line of fine furniture, Cushion-Eze pews, and the new Add-a-Cushion . . . also plant and manufacturing facilities.
Send for your FREE CATALOG Today!
Cushion-Eze CHURCH PEWS
with patented, built-in foam cushioning
VINYLFOAM add-a-CUSHION
designed to fit all types of church pews
Write Dept. U810
ENDICOTT CHURCH FURNITURE
Winona Lake • Indiana



A SECRET of Happy Living is in this Little Book

It describes the "annuity with a heart" which pays you a safe, largely tax-exempt, worry-free income *right from the start*—in good times and bad. At the same time this plan enables the American Bible Society to spread the Gospel to all the world.

Enjoy the priceless happiness of knowing that your money works for God while it works for you.

Prompt, full-payments without fail for over a century

Send Coupon Today!

AMERICAN BIBLE SOCIETY
450 Park Avenue, New York 22, N. Y.
Please send me, without obligation, your booklet UC-811 entitled "A Gift That Lives."
☐ Mr. ☐ Mrs. ☐ Miss Name _____
Address _____
City _____ Zone ___ State _____

"What many thousands of honest Christians have needed for centuries." Albert Hyma, University of Michigan

WHAT LUTHER SAYS

Compiled by Ewald M. Plass

TO MAKE IT EASY for every Protestant household to read Luther in his own words and be inspired by him, this magnificent 3-volume anthology is being offered at an attractive prepublication saving of $5.00.

Here at long last at your fingertips—and for the first time in English—is a one-source treasure house of spiritual gems from the complete writings of Martin Luther—founder of modern-day Protestantism.

10 years in the making, this handsome anthology brings together for the first time anywhere in the English-speaking world more than 5,100 choice selections on 200 subjects of practical concern, all alphabetically and topically arranged for quick and easy reference.

Here is a prized possession filled with a lifetime of precious enrichment, inspiration, and insight. For all families, church leaders, church workers, pastors, teachers, students, speakers, writers, editors. Makes a splendid de luxe Christmas gift that will be deeply appreciated. Also deserves a prominent place in your church and local public library.

3 handsome volumes. Total, 1,692 pages. Comprehensive general, topical, and Scripture index. Over-all size of set, 6⅞ x 10¼ x 5¼. Large, easy-to-read type. Double column. Sturdily bound in rich brown cloth. Genuine gold stamping on cover and backbone. Housed in a beautiful, permanent, pictorial slipcase dramatizing highlights from Luther's life.

Special $5 Prepublication Saving

Before December 15, 1958 ... $20.00

After December 15, 1958 .... 25.00

See your Religious Book Dealer for Gift Announcement folder and free descriptive brochure

CONCORDIA PUBLISHING HOUSE

FIRST, Spearfish, S. D., 80th anniversary, September 28, 1958.

GAY, WILLIAM, examination and installation, Pleasant Hill, Ohio, September 21, 1958.

GRAF, ADOLPH A., installation as pastor of the Ceylon-Granada Charge, Northern Synod, February 2, 1958.

GRUENLER, ROYCE G., ordination and installation, Troy, Welshfield, Ohio, September 28, 1958.

HAGELGANZ, JAMES W., ordination, Hillsdale, Portland, Ore., September 7, 1958.

HASKINS, STUART C., installation, North Haven, Conn., September 28, 1958.

HENDRIX, ROBERT W., ordination, Williams Chapel, Waycross, Ga., September 7, 1958.

JALSOVICZKY, ALEXANDER, ordination, Willow Street, Willow Street, Pa., September 14, 1958.

KLINGERMAN, KENNETH L., ordination, St. John's, Freeland, Pa., September 7, 1958.

KNAPP, ROBERT P., ordination, Immanuel, Chicago, Ill., September 21, 1958.

KOENIG, HAROLD J., installation, St. Paul's, Wheatland, Iowa, September 28, 1958.

KOPKE, HOMER J., installation, Immanuel, West Park, Cleveland, Ohio, October 5, 1958.

KROHNE, FREDERICK H., installation as associate pastor, Christ Church, Des Plaines, Ill., September 14, 1958.

LEINBACH, CARL S., installation as pastor of the Catawissa-Mainville Charge, Susquehanna Synod, September 28, 1958.

LEWIS, CLIFFORD D., ordination, Park Street, Mazon, Ill., June 29, 1958.

LICHT, JOHN M., installation, Heidelberg, Hatfield, Pa., September 28, 1958.

MILLER, DONALD G., ordination, Trinity, Scranton, Pa., September 28, 1958.

MORRISON, DONALD A., ordination, First, Buckland, Mass., September 21, 1958.

MUELLER, WARREN J., installation, St. Peter's, Chicago, Ill., September 14, 1958.

NIENSTED, JOHN L., installation, St. Paul's, Hinckley, Ill., September 14, 1958.

ONASCH, ADOLF C., installation, St. Paul's, Davis, Ill., September 7, 1958.

OTTE, EDWIN D., installation, Zion, Lowden, Iowa, September 21, 1958.

PORTER, ARLIE E., installation, Redeemer, Detroit, Mich., September 7, 1958.

PRESTON, HOWARD J., ordination, Marseilles, Ill., September 28, 1958.

PUTNAM, RAYMOND G., installation, Bethany, Conn., September 28, 1958.

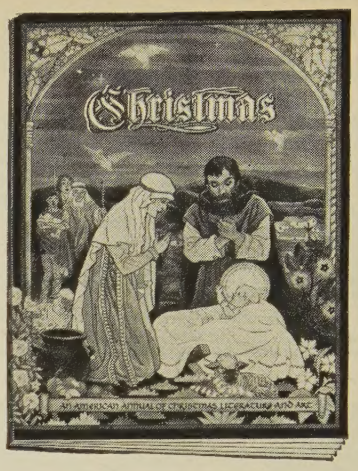
REINKE, SAMUEL P., installation, Blooming Grove, N. Y., October 5, 1958.

SAMUELSON, ROBERT D., ordination, Aquebogue, N. Y., September 28, 1958.

SANDFORD, JACK L., ordination, Streator, Ill., July 20, 1958.

SCHALLER, E. JOHN, installation, St. John's, Metropolis, Ill., September 28, 1958.

SCHMIECHEN, DANIEL R., installation, St. Paul's, Ellsworth, Wis., August 24, 1958.



Christmas

AN AMERICAN ANNUAL OF CHRISTMAS LITERATURE AND ART

A Christmas gift book that presents the simple, beautiful, art and music of a holiday time dear to every heart. Stories and articles, poetry, the Christmas Gospel, familiar and original art, striking photographic reproduction, and Christmas music are woven into an attractive family annual, as rich in color as in variety of contents. Page size is 10½x14 inches. 68 pages. **Gift Edition, paper, in envelope. Price, $1.50**

Christmas Ideals

Each of its colorful pages artistically reflects the sacredness of **Christmas—Christmas Ideals** will be an outstandingly beautiful keepsake piece every member of the family will treasure and read for many years to come. Size, 8½x11 inches. **Cellophaned art paper cover. Price, $1.50.**

These are just 2 of a large number of Christmas Gifts we have available. Write for our catalog.

ORDER FROM

EDEN-HEIDELBERG

Bookstores

1724 Chouteau Ave., St. Louis 3, Mo.
GArfield 1-1544

1505 Race St., Philadelphia 2, Pa.
Rittenhouse 6-7210

SICKBERT, DONALD W., installation, St. Paul's, Oakville, St. Louis, Mo., October 5, 1958.

UPTON, MRS. MARY B., ordination, First, Nelson, N. H., September 28, 1958.

VANDER MEULEN JR., ALLEN, ordination, Third, Waterbury, Conn., September 21, 1958.

VOLKERT, ROBERT C., installation, Peace, St. Paul, Minn., September 28, 1958.

VOLL, C. LLOYD, installation, St. Paul's, Parma, Ohio, September 14, 1958.

WHITE, KERMIT E., installation, Mission Hills, San Diego, Calif., September 14, 1958.

WOOD, ROBERT L., ordination and installation, Westbrook, Me., September 28, 1958.

ZENKE, JEAN P., installation. Peace, Norwood, Minn., September 7, 1958.

Erased from the Roll

GROSS JR., JOSEPH O., Philadelphia, Pa., by Philadelphia Synod, June 15, 1958.

HEUSINGER, GEORGE W., Norfolk, Neb., by Midwest Synod, September 10, 1958.

WIERWILLE, VICTOR P., Van Wert, Ohio, by Northwest Ohio Synod, May 22, 1958.

Newly Vacant Pulpits

Mercersburg Synod—Zion, Chambersburg, Pennsylvania.

Michigan-Indiana Synod—First, Plymouth, Indiana.

Midwest Synod—Trinity, Hartley, Iowa; Zion, Fairbury, Neb.

Northeast Ohio Synod—Emmanuel, Valley City.

Northern Synod—St. John's, Hutchinson and Evangelical, Lester Prairie, Minn.; Peace, Elkton, S. D.

Potomac Synod—Timberville Charge, Va.

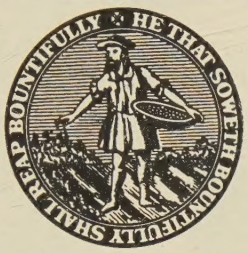
Texas Synod—Little Farms, New Orleans, La.; St. John's, Burton and Zion (Womack), Clifton, Tex.

M.P. MÖLLER INCORPORATED

HAGERSTOWN, MARYLAND

RENOWNED FOR PIPE ORGANS SINCE 1875

Member of the Associated Organ Builders of America



An Extra Extra

Dividends, in the history of the Presbyterian Ministers' Fund, have always been like "pennies from Heaven." Members of the Fund family are always being amazed and delighted with their shares in the prosperity of the family.

As a fitting symbol of this ancient and honorable company's service there will be a special extra dividend paid during 1959. Two hundred years of chartered service to the clergy will thus be commemorated. The extra profit will be one-half the regular dividend. It will be paid on all policies in force on December 31, 1958.

It will be an honor to be a Fund policy-owner on January 1, 1959, when, it is hoped, the total of the Fund's insurance in force will reach $200,000,000!

Write to PRESBYTERIAN MINISTERS' FUND
Rittenhouse Square, Philadelphia 3, Pa.
ALEXANDER MACKIE, PRESIDENT

1717 — Two Hundred Forty-one Years — 1958

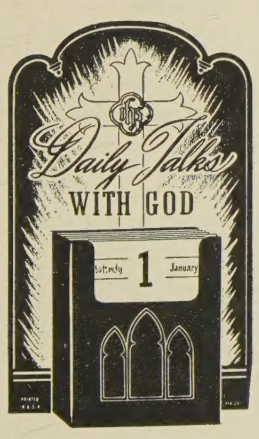
THE BOARD OF HOME MISSIONS
OF THE CONGREGATIONAL AND CHRISTIAN CHURCHES

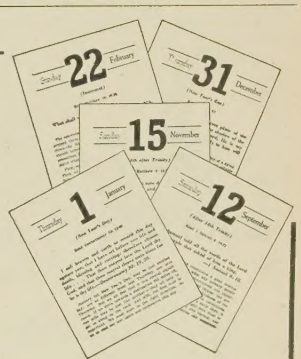
Form of Bequest

Holding in remembrance near and dear kindred, and our years of fellowship in the Congregational and Christian Churches, I give and bequeath to The Board of Home Missions of the Congregational and Christian Churches, a corporation organized and existing under the laws of the State of Connecticut and New York and of the Commonwealth of Massachusetts, incorporated in 1937, the sum of ..... dollars to be applied for the uses and purposes of said corporation.

287 Fourth Avenue, New York 10, N. Y.

Daily Talks With God 1959





An essential aid for the home altar, featuring a Scripture Passage, Devotional Reading, Prayer, Suggested Scripture Reading, for every day in the year.

Combination "easel" or "wall" style in one unit. No tear-off perforation, special box container for removable daily devotional pages and calendar. Printed in colors. Size, 6¾ x 10¾ inches. Packed firmly in an attractive gift box.

Price: $1.50 per copy, postpaid;
$14.40 per dozen, postage extra

ORDER FROM
EDEN-HEIDELBERG BOOKSTORES

1724 Chouteau Avenue
St. Louis 3, Missouri
GArfield 1-1544

1505 Race Street
Philadelphia 2, Pennsylvania
Rittenhouse 6-7210

Our Complete Catalog Listing Many Gifts Furnished Free Upon Request

Books for Christian homes

ANY FOUR

(Values to $19.90) for only **$3.00** with membership

NOW — OWN WHOLESOME NEW BOOKS FOR AS LITTLE AS ½ PRICE THROUGH FAMILY BOOKSHELF MEMBERSHIP!

YOUR GUARANTEE
Every Family Bookshelf selection will be free of illicit sex, filthy language or suggestive phrases. Each will be fit for every member of your family to read.

THE Christian Herald Family Bookshelf offers the finest new books published each year. There will be fiction by famous authors who entertain you without filthy language or immorality . . . inspirational books to guide and help you in your daily problems . . . biographies of men and women who have lived successful lives of service to humanity. Each will be a book you will read again and again and heartily recommend to all your friends, young or old. The editors of the Family Bookshelf guarantee that each book will not only be fit for you and your family to read — but that you will enjoy and treasure it for years to come.

As a member, you are notified in advance of each forthcoming monthly selection, which you may reject, if you wish, on the form provided. You need buy as few as four books a year, and you never pay more than $3.00 for any book. You get a FREE bonus book (worth up to $5.00) for every two you buy. Mail the coupon now and you get any four books shown on this page for just $3.00 plus a small charge for shipping and handling!

CHRISTIAN HERALD'S
Family Bookshelf

TO LIVE AGAIN
by Catherine Marshall
A fabulous success story, with Catherine Marshall's answers to many of life's perplexing riddles. It is a story of the victory of faith. Reg. price $3.95.

THE GIRL IN THE BLUE PINAFORE
by Sara Ware Bassett
Lydia opens her door to an unexpected, mysterious guest; then begins a tale as original as Cape Cod itself! Reg. price $2.95.

PAPA'S DAUGHTER
by Thyra Ferre Bjorn
You'll take Papa's daughter to your heart! Says Grace Noll Crowell: "Would there were more like these people in our time!" Reg. price $3.50.

LINCOLN'S DEVOTIONAL
Intro. by Carl Sandburg
Mind-enriching and soul-satisfying. In rich, red, soft Spanish grain, cellophane jacket, stained edges, marker, gold-imprinted. Reg. price $5.00.

THE WORLD IS LEARNING COMPASSION
by Frank Laubach
A book of hope, appealing to those who believe in the world's future. One of the year's most important books. Reg. price $3.50.

THE FOOL OF GOD
by Louis Cochran
A remarkable novel woven around the life of one of the greatest minds and hearts of American Christianity. Highly commended. Reg. price $4.95.

A VERY FAR COUNTRY
by E. M. Almedingen
A tale with the same theme of "goodness" in Anna and the King of Siam. Like that story, a fine woman captures your heart. Reg. price $4.50.

SING OUT THE GLORY
by Gladys Hasty Carroll
As you finish reading this beautiful story, you will find a melody in your own life. A novel with large dimensions of Love, Hope, Charity. Reg. price $4.00.

A HARVEST OF STORIES
by Dorothy Canfield
Brings together 28 of the author's most popular stories over half-a-century. Rewarding reading for every member of the family. Reg. price $5.00.

THE BIBLE COOKBOOK
by Marian Maeve O'Brien
An unusual gift volume! Faith and food go hand in hand in this book of 500 recipes, each keyed to foods mentioned in the Bible. Reg. price $3.95.

THE HOLY BIBLE
DeLuxe black leatherette zipper enclosed Bible . . . so easy to carry safely in any weather. Has gilt-stamped red edges. Concordance, maps, readers' aids. For young and old.

ALL THE WOMEN OF THE BIBLE
by Edith Deen
As Dr. Poling says: "Never has there been anything like this before." There are 300 biographies, 52 studies. Reg. price $4.95.

SEND NO MONEY JUST MAIL COUPON

CHECK THE 4 BOOKS YOU WANT

- ☐ THE FOOL OF GOD
- ☐ A VERY FAR COUNTRY
- ☐ THE WORLD IS LEARNING COMPASSION
- ☐ THE GIRL IN THE BLUE PINAFORE
- ☐ LINCOLN'S DEVOTIONAL
- ☐ A HARVEST OF STORIES
- ☐ THE BIBLE COOKBOOK
- ☐ TO LIVE AGAIN
- ☐ THE HOLY BIBLE
- ☐ SING OUT THE GLORY
- ☐ ALL OF THE WOMEN OF THE BIBLE
- ☐ PAPA'S DAUGHTER

CHRISTIAN HERALD'S FAMILY BOOKSHELF Dept. 133
27 East 39th Street, New York 16, New York

THIS IS WHAT I'VE BEEN LOOKING FOR! Please send at once, the four books I have checked as my membership gift books and first selection and bill me for only $3 plus postage and handling. Enroll me as a member of Christian Herald's Family Bookshelf and send me your preview each month so I can decide whether or not I want to receive the Bookshelf selection described. I don't have to buy every selection — only four books during an entire year, to fulfill my membership requirements. For every two books I do accept, you agree to send me another valuable bonus book worth up to $5.00 free.

Name.....

Address.....

City.....Zone...State.....